Mrs B. H. Silsbee

EXCERPTA

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ACCEDUNT

NOTULÆ ANGLICÆ ET QUESTIONES.

IN USUM

SCHOLÆ BOSTONIENSIS.

CURA

B. A. GOULD, A. M.

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PREFACE.

In preparing this little volume from the writings of Ovid, great care has been taken to admit nothing in the slightest degree indelicate or improper for the study of youth. Sufficient attention does not appear to have been paid to this point in the selections from Ovid which have commonly been used in schools.

One object has been to furnish examples of the *different kinds of measure* used by this polished and fascinating writer. It is not a little surprising, that in the whole course of studies preparatory for, and pursued at our colleges, not a verse of Pentameter measure occurs.* There are a few lines of the Elegiac measure in the Collectanea Græca Minora, which formerly served as a text, whereby to explain this measure; but since the exclusion of that excellent book from the requisitions for entrance, nothing of the kind remains, either of Greek or Latin, in the whole course.

This is the more surprising, since, in addition to the frequency with which this kind of versification occurs, it may be considered one of the most easy and graceful which the ancient poets used.

As this book is designed for a kind of introduction to fabulous history, the notes give a more full account of the subjects connected with the matter immediately under consideration, than might otherwise seem expedient. And this is the more necessary from the circumstance, that boys are not usually intrusted with a Classical Dictionary at so early an age as this book will probably be

* There may be exceptions to this remark, although there is none within the writer's knowledge.

given to them. For this reason very little reference has been made to Lempriere.

The Questions are designed to direct the student's attention to the subjects of the notes, as well as to those of the text; for a knowledge of the characters here introduced will greatly facilitate a proper understanding of all subsequent studies in Latin and Greek. The text is Burmann's. The selection from the Metamorphoses is the same with that published in England by Mr. Bradley, with some slight expurgation. The remaining portion was selected and expurgated for the occasion.

In preparing the notes, the additions of Burmann, Schrevelius, Minellius, Banier, and the Delphin edition, have been consulted; and the notes of Mr. Bradley have been used, wherever they conformed to the plan of this work.

THE EDITOR.

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LIBER PRIMUS.

PROŒMIUM.

In nova fert animus mutatas dicere formas
Corpora. Di, cœptis (nam vos mutâstis et illas)
Adspirate meis; primâque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

MUNDI CREATIO.

v. 5.

Antè, mare et tellus, et, quod tegit omnia, cœlum,
Unus erat toto Naturæ vultus in orbe,
Quem dixêre Chaos; rudis indigestaque moles;
Nec quidquam, nisi pondus iners; congestaque eòdem
Non bene junctarum discordia semina rerum.
Nullus adhuc mundo præbebat lumina Titan;
Nec nova crescendo reparabat cornua Phœbe;
Nec circumfuso pendebat in aëre tellus
Ponderibus librata suis: nec brachia longo
Margine terrarum porrexerat Amphitrite.
Quâque fuit tellus, illic et pontus et aër:

Sic erat instabilis tellus, innabilis unda,
Lucis egens aër: nulli sua forma manebat.
Obstabatque aliis aliud: quia corpore in uno
Frigida pugnabant calidis, humentia siccis,
Mollia cum duris, sine pondere habentia pondus.
  Hanc Deus et melior litem Natura diremit:
Nam cœlo terras, et terris abscidit undas,
Et liquidum spisso secrevit ab aëre cœlum.
Quæ postquam evolvit, cæcoque exemit acervo,
Dissociata locis concordi pace ligavit.
Ignea convexi vis et sine pondere cœli
Emicuit, summâque locum sibi legit in arce.
Proximus est aër illi levitate, locoque:
Densior his tellus: elementaque grandia traxit;
Et pressa est gravitate sui. Circumfluus humor
Ultima possedit, solidumque coërcuit orbem.
  Sic ubi dispositam, quisquis fuit ille deorum,
Congeriem secuit, sectamque in membra redegit;
Principio terram, ne non æqualis ab omni
Parte foret, magni speciem glomeravit in orbis.
Tum freta diffundi, rabidisque tumescere ventis
Jussit, et ambitæ circumdare littora terræ.
Addidit et fontes, immensaque stagna, lacusque;
Fluminaque obliquis cinxit declivia ripis:
Quæ diversa locis partim sorbentur ab ipsâ;
In mare perveniunt partim, campoque recepta
Liberioris aquæ, pro ripis littora pulsant.
Jussit et extendi campos, subsidere valles,
Fronde tegi silvas, lapidosos surgere montes.
Utque duæ dextrâ cœlum, totidemque sinistrâ
Parte secant zonæ, quinta est ardentior illis;
Sic onus inclusum numero distinxit eodem

Cura dei: totidemque plagæ tellure premuntur.
Quarum quæ media est, non est habitabilis æstu:
Nix tegit alta duas: totidem inter utrumque locavit;
Temperiemque dedit, mixtâ cum frigore flammâ.
Imminet his aër: qui, quantò est pondere terræ
Pondus aquæ levius, tantò est onerosior igni.
Illic et nebulas, illic consistere nubes
Jussit, et humanas motura tonitrua mentes,
Et cum fulminibus facientes frigora ventos.
His quoque non passim mundi fabricator habendum
Aëra permisit. Vix nunc obsistitur illis,
Cùm sua quisque regant diverso flamina tractu,
Quin lanient mundum; tanta est discordia fratrum.
Eurus ad Auroram, Nabathæaque regna recessit,
Persidaque, et radiis juga subdita matutinis.
Vesper, et occiduo quæ littora sole tepescunt,
Proxima sunt Zephyro: Scythiam Septemque trionem
Horrifer invasit Boreas; contraria tellus
Nubibus adsiduis, pluvioque madescit ab Austro.
Hæc super imposuit liquidum et gravitate carentem
Æthera, nec quidquam terrenæ fæcis habentem.
Vix ea limitibus dissepserat omnia certis;
Cùm, quæ pressa diu massà latuère sub illà,
Sidera cœperunt toto effervescere cœlo.
Neu regio foret ulla suis animantibus orba,
Astra tenent cœleste solum, formæque deorum:
Cesserunt nitidis habitandæ piscibus undæ:
Terra feras cepit: volucres agitabilis aër.
Sanctius his animal, mentisque capacius altæ
Deerat adhuc, et quod dominari in cætera posset.
Natus homo est: sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo:

Sive recens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina cœli.
Quam satus Iäpeto, mixtam fluvialibus undis,
Finxit in effigiem moderantûm cuncta deorum.
Pronaque cùm spectent animalia cætera terram;
Os homini sublime dedit: cœlumque tueri
Jussit, et erectos ad sidera tollere vultus.
Sic, modò quæ fuerat rudis et sine imagine, tellus
Induit ignotas hominum conversa figuras.

QUATUOR MUNDI ÆTATES.

v. 89.

Aurea prima sata est ætas, quæ, vindice nullo,
Sponte suà, sine lege, fidem rectumque colebat.
Pœna metusque aberant: nec verba minacia fixo
Ære legebantur: nec supplex turba timebant
Judicis ora sui: sed erant sine judice tuti.
Nondum cæsa suis, peregrinum ut viseret orbem,
Montibus, in liquidas pinus descenderat undas:
Nullaque mortales, præter sua, littora nôrant.
Nondum præcipites cingebant oppida fossæ:
Non tuba directi, non æris cornua flexi,
Non galeæ, non ensis, erant. Sine militis usu
Mollia securæ peragebant otia mentes.
Ipsa quoque immunis, rastroque intacta, nec ullis
Saucia vomeribus, per se dabat omnia tellus:
Contentique cibis, nullo cogente, creatis,
Arbuteos fœtus, montanaque fraga legebant,
Cornaque, et in duris hærentia mora rubetis;
Et quæ deciderant patulâ Jovis arbore glandes.

Ver erat æternum, placidique tepentibus auris
Mulcebant zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat:
Nec renovatus ager gravidis canebat aristis.
Flumina jam lactis, jam flumina nectaris ibant:
Flavaque de viridi stillabant ilice mella.
Postquam, Saturno tenebrosa in Tartara misso,
Sub Jove mundus erat; subiit argentea proles,
Auro deterior, fulvo pretiosior ære.
Jupiter antiqui contraxit tempora veris:
Perque hiemes, æstusque, et inæquales autumnos,
Et breve ver, spatiis exegit quatuor annum.
Tum primum siccis aër fervoribus ustus
Canduit: et ventis glacies adstricta pependit.
Tum primum subiere domos. Domus antra fuerunt,
Et densi frutices, et vinctæ cortice virgæ.
Semina tum primum longis Cerealia sulcis
Obruta sunt, pressique jugo gemuere juvenci.
Tertia post illas successit aënea proles,
Sævior ingeniis, et ad horrida promptior arma;
Nec scelerata tamen. De duro est ultima ferro.
Protinus irrumpit venæ pejoris in ævum
Omne nefas: fugere pudor, verumque, fidesque:
In quorum subiere locum fraudesque, dolique,
Insidiæque, et vis, et amor sceleratus habendi.
Vela dabat ventis, nec adhuc bene noverat illos
Navita: quæque diu steterant in montibus altis,
Fluctibus ignotis insultavere carinæ.
Communemque prius, ceu lumina solis et auras,
Cautus humum longo signavit limite mensor.
Nec tantum segetes alimentaque debita dives
Poscebatur humus; sed itum est in viscera terræ:

Quasque recondiderat, Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum.
Jamque nocens ferrum, ferroque nocentius aurum
Prodierant: prodit bellum, quod pugnat utroque;
Sanguineâque manu crepitantia concutit arma.
Vivitur ex rapto: non hospes ab hospite tutus,
Non socer a genero: fratrum quoque gratia rara est.
Imminet exitio vir conjugis, illa mariti:
Lurida terribiles miscent aconita novercæ:
Filius ante diem patrios inquirit in annos.
Victa jacet Pietas: et virgo cæde madentes,
Ultima cœlestûm, terras Astræa reliquit.
Neve foret terris securior arduus æther;
Affectâsse ferunt regnum cœleste Gigantas:
Altaque congestos struxisse ad sidera montes.
Tum pater omnipotens misso perfregit Olympum
Fulmine, et excussit subjecto Pelio Ossam.
Obruta mole suâ cum corpora dira jacerent;
Perfusam multo natorum sanguine Terram
Incaluisse ferunt, calidumque animâsse cruorem:
Et, ne nulla feræ stirpis monumenta manerent,
In faciem vertisse hominum. Sed et illa propago
Contemptrix superûm sævæque avidissima cædis,
Et violenta fuit: scires e sanguine natos.

LYCAON IN LUPUM MUTATUS.

163.

Quæ pater ut summâ vidit Saturnius arce,
Ingemit: et, facto nondum vulgata recenti,
Fœda Lycaoniæ referens convivia mensæ,

Ingentes animo et dignas Jove concipit iras;
Consiliumque vocat. Tenuit mora nulla vocatos.
Est via sublimis, cœlo manifesta sereno:
Lactea nomen habet; candore notabilis ipso.
Hâc iter est superis ad magni tecta Tonantis,
Regalemque domum. Dextrâ lævâque deorum
Atria nobilium valvis celebrantur apertis.
Plebs habitant diversa locis. A fronte potentes
Cœlicolæ, clarique suos posuêre penates.
Hic locus est; quem, si verbis audacia detur,
Haud timeam magni dixisse Palatia cœli.
Ergo ubi marmoreo superi sedêre recessu,
Celsior ipse loco, sceptroque innixus eburno,
Terrificam capitis concussit terque quaterque
Cæsariem; cum quâ terram, mare, sidera, movit.
Talibus inde modis ora indignantia solvit:
'Non ego pro mundi regno magis anxius illâ
Tempestate fui, quâ centum quisque parabant
Injicere anguipedum captivo brachia cœlo.
Nam, quanquam ferus hostis erat, tamen illud ab uno
Corpore, et ex unâ pendebat origine bellum.
Nunc mihi, quâ totum Nereus circumtonat orbem,
Perdendum mortale genus. Per flumina juro
Infera, sub terris Stygio labentia luco,
Cuncta priùs tentata: sed immedicabile vulnus
Ense recidendum, ne pars sincera trahatur.
Sunt mihi Semidei, sunt rustica numina Nymphæ,
Faunique, Satyrique, et monticolæ Silvani:
Quos quoniam cœli nondum dignamur honore,
Quas dedimus, certè terras habitare sinamus.
An satìs, o superi, tutos fore creditis illos,
Cùm mihi, qui fulmen, qui vos habeoque, regoque,

Struxerit insidias, notus feritate, Lycaon?'
Confremuêre omnes: studiisque ardentibus ausum
Talia deposcunt. Sic, cùm manus impia sævit
Sanguine Cæsareo Romanum extinguere nomen,
Attonitum tantæ subito terrore ruinæ
Humanum genus est; totusque perhorruit orbis.
Nec tibi grata minùs pietas, Auguste, tuorum,
Quàm fuit illa Jovi. Qui postquam voce manuque
Murmura compressit; tenuêre silentia cuncti.
Substitit ut clamor, pressus gravitate regentis;
Jupiter hoc iterum sermone silentia rumpit:
'Ille quidem pœnas (curam hanc dimittite) solvit;
Quod tamen admissum, quæ sit vindicta, docebo.
Contigerat nostras infamia temporis aures:
Quam cupiens falsam, summo delabor Olympo,
Et deus humanâ lustro sub imagine terras.
Longa mora est, quantum noxæ sit ubique repertum,
Enumerare: minor fuit ipsa infamia vero.
Mænala transieram, latebris horrenda ferarum,
Et cum Cylleno gelidi pineta Lycei.
Arcados hinc sedes et inhospita tecta tyranni
Ingredior, traherent cùm sera crepuscula noctem.
Signa dedi venisse deum; vulgusque precari
Cœperat. Irridet primò pia vota Lycaon.
Mox ait, " Experiar, deus hic, discrimine aperto,
An sit mortalis: nec erit dubitabile verum."
Nocte gravem somno nec opinâ perdere morte
Me parat. Hæc illi placet experientia veri.
Nec contentus eo, missi de gente Molossâ
Obsidis unius jugulum mucrone resolvit:
Atque ita semineces partim ferventibus artus
Mollit aquis, partim subjecto torruit igni.

Quos simul imposuit mensis, ego vindice flammâ
In domino dignos everti tecta Penates.
Territus ille fugit; nactusque silentia ruris
Exululat, frustràque loqui conatur: ab ipso
Colligit os rabiem, solitæque cupidine cædis
Vertitur in pecudes: et nunc quoque sanguine gaudet.
In villos abeunt vestes, in crura lacerti.
Fit lupus, et veteris servat vestigia formæ.
Canities eadem est, eadem violentia vultu:
Idem oculi lucent: eadem feritatis imago.
Occidit una domus: sed non domus una perire
Digna fuit: quâ terra patet, fera regnat Erinnys.
In facinus jurâsse putes. Dent ociùs omnes,
Quas meruêre pati (sic stat sententia) pœnas.'

DILUVIUM.

v. 244.

Dicta Jovis pars voce probant, stimulosque furenti
Adjiciunt: alii partes adsensibus implent.
Est tamen humani generis jactura dolori
Omnibus: et, quæ sit terræ, mortalibus orbæ,
Forma futura, rogant: quis sit laturus in aras
Thura? ferisne paret populandas tradere gentes?
Talia quærentes (sibi enim fore cætera curæ)
Rex superûm trepidare vetat, sobolemque priori
Dissimilem populo promittit origine mirâ.
Jamque erat in totas sparsurus fulmina terras;
Sed timuit, ne fortè sacer tot ab ignibus æther
Conciperet flammas, longusque ardesceret axis.
Esse quoque in fatis reminiscitur, affore tempus,

Quo mare, quo tellus, correptaque regia cœli
Ardeat; et mundi moles operosa laboret.
Tela reponuntur, manibus fabricata Cyclopum.
Pœna placet diversa, genus mortale sub undis
Perdere, et ex omni nimbos dimittere cœlo.
Protinus Æoliis Aquilonem claudit in antris,
Et quæcunque fugant inductas flamina nubes:
Emittitque Notum. Madidis Notus evolat alis;
Terribilem piceâ tectus caligine vultum.
Barba gravis nimbis; canis fluit unda capillis:
Fronte sedent nebulæ: rorant pennæque, sinusque.
Utque manu latâ pendentia nubila pressit;
Fit fragor: hinc densi funduntur ab æthere nimbi.
Nuntia Junonis, varios induta colores,
Concipit Iris aquas, alimentaque nubibus affert.
Sternuntur segetes, et deplorata coloni
Vota jacent; longique labor perit irritus anni.
Nec cœlo contenta suo Jovis ira: sed illum
Cæruleus frater juvat auxiliaribus undis.
Convocat hic amnes. Qui postquam tecta tyranni
Intravêre sui, 'Non est hortamine longo
Nunc,' ait, 'utendum: vires effundite vestras.
Sic opus est: aperite domos: ac, mole remotâ,
Fluminibus vestris totas immittite habenas.'
Jusserat. Hi redeunt, ac fontibus ora relaxant,
Et defrænato volvuntur in æquora cursu.
Ipse tridente suo terram percussit: at illa
Intremuit, motuque sinus patefecit aquarum.
Expatiata ruunt per apertos flumina campos;
Cumque satis arbusta simul, pecudesque, virosque,
Tectaque, cumque suis rapiunt penetralia sacris.
Si qua domus mansit, potuitque resistere tanto

Indejecta malo; culmen tamen altior hujus
Unda tegit, pressæque labant sub gurgite turres.
  Jamque mare et tellus nullum discrimen habebant.
Omnia pontus erant. Deerant quoque littora ponto.
Occupat hic collem: cymbâ sedet alter aduncâ,
Et ducit remos illic, ubi nuper ararat.
Ille supra segetes, aut mersæ culmina villæ
Navigat: hic summâ piscem deprendit in ulmo.
Figitur in viridi (si fors tulit) anchora prato:
Aut subjecta terunt curvæ vineta carinæ.
Et, modò quâ graciles gramen carpsêre capellæ,
Nunc ibi deformes ponunt sua corpora phocæ.
Mirantur sub aquâ lucos, urbesque, domosque
Nereïdes: silvasque tenent delphines, et altis
Incursant ramis, agitataque robora pulsant.
Nat lupus inter oves: fulvos vehit unda leones:
Unda vehit tigres: nec vires fulminis apro,
Crura nec ablato prosunt velocia cervo.
Quæsitisque diu terris, ubi sidere detur,
In mare lassatis volucris vaga decidit alis.
Obruerat tumulos immensa licentia ponti,
Pulsabantque novi montana cacumina fluctus.
Maxima pars undâ rapitur: quibus unda pepercit,
Illos longa domant inopi jejunia victu.
  Separat Aonios Actæis Phocis ab arvis,
Terra ferax, dum terra fuit; sed tempore in illo
Pars maris, et latus subitarum campus aquarum.
Mons ibi verticibus petit arduus astra duobus,
Nomine Parnassus, superatque cacumine nubes.
Hic ubi Deucalion (nam cætera texerat æquor)
Cum consorte tori parvâ rate vectus adhæsit;
Corycidas nymphas, et numina montis adorant.

Fatidicamque Themin, quæ nunc oracla tenebat.
Non illo melior quisquam, nec amantior æqui
Vir fuit, aut illâ metuentior ulla deorum.
Jupiter ut liquidis stagnare paludibus orbem,
Et superesse videt de tot modò millibus unum,
Et superesse videt de tot modò millibus unam;
Innocuos ambos, cultores numinis ambos;
Nubila disjecit: nimbisque Aquilone remotis,
Et cœlo terras ostendit, et æthera terris.
Nec maris ira manet; positoque tricuspide telo
Mulcet aquas rector pelagi: supraque profundum
Exstantem, atque humeros innato murice tectum,
Cæruleum Tritona vocat; conchæque sonaci
Inspirare jubet; fluctusque et flumina signo
Jam revocare dato. Cava buccina sumitur illi
Tortilis, in latum quæ turbine crescit ab imo:
Buccina, quæ medio concepit ut aëra ponto,
Littora voce replet, sub utroque jacentia Phœbo.
Tum quoque, ut ora dei madidâ rorantia barbâ
Contigit, et cecinit jussos inflata receptus,
Omnibus audita est telluris et æquoris undis:
Et quibus est undis audita, coërcuit omnes.
Jam mare littus habet: plenos capit alveus amnes:
Flumina subsidunt: colles exire videntur.
Surgit humus: crescunt loca decrescentibus undis.
Postque diem longam nudata cacumina silvæ
Ostendunt, limumque tenent in fronde relictum.

DEUCALION ET PYRRHA.

v. 348.

Redditus orbis erat. Quem postquam vidit inanem,
Et desolatas agere alta silentia terras,
Deucalion, lacrymis ita Pyrrham affatur obortis:
'O soror, o conjux, o fœmina sola superstes,
Quam commune mihi genus, et patruelis origo,
Deinde torus junxit; nunc ipsa pericula jungunt:
Terrarum, quascunque vident occasus et ortus,
Nos duo turba sumus. Possedit cætera pontus.
Nunc quoque adhuc vitæ non est fiducia nostræ
Certa sat s: terrent etiamnum nubila mentem.
Quid tibi, si sine me fatis erepta fuisses,
Nunc animi, miseranda, foret? quo sola timorem
Ferre modo posses? quo consolante doleres?
Namque ego (crede mihi,) si te modò pontus haberet,
Te sequerer, conjux: et me quoque pontus haberet.
O utinam possim populos reparare paternis
Artibus; atque animas formatæ infundere terræ!
Nunc genus in nobis restat mortale duobus,
(Sic visum superis) hominumque exempla manemus'
Dixerat, et flebant. Placuit cœleste precari
Numen, et auxilium per sacras quærere sortes.
Nulla mora est; adeunt pariter Cephisidas undas,
Ut nondum liquidas, sic jam vada nota secantes.
Inde ubi libatos irroravêre liquores
Vestibus et capiti; flectunt vestigia sanctæ
Ad delubra deæ: quorum fastigia turpi
Squalebant musco; stabantque sine ignibus aræ.

Ut templi tetigêre gradus; procumbit uterque
Pronus humi, gelidoque pavens dedit oscula saxo.
Atque ita, 'Si precibus,' dixerunt, 'numina justis
Victa remollescunt, si flectitur ira deorum;
Dic, Themi, quâ generis damnum reparabile nostri
Arte sit: et mersis fer opem, mitissima, rebus.'
Mota dea est; sortemque dedit: 'Discedite templo;
Et velate caput; cinctasque resolvite vestes:
Ossaque post tergum magnæ jactate parentis.'
  Obstupuêre diu: rumpitque silentia voce
Pyrrha prior; jussisque deæ parere recusat:
Detque sibi veniam, pavido rogat ore: pavetque
Lædere jactatis maternas ossibus umbras.
Interea repetunt cæcis obscura latebris
Verba datæ sortis secum, inter seque volutant.
Inde Promethides placidis Epimethida dictis
Mulcet; et, 'Aut fallax,' ait, 'est sollertia nobis;
Aut pia sunt, nullumque nefas oracula suadent.
Magna parens terra est: lapides in corpore terræ
Ossa reor dici: jacere hos post terga jubemur'
Conjugis augurio quanquam Titania mota est;
Spes tamen in dubio est: adeò cœlestibus ambo
Diffidunt monitis. Sed quid tentare nocebit?
Descendunt; velantque caput, tunicasque recingunt;
Et jussos lapides sua post vestigia mittunt.
Saxa (quis hoc credat, nisi sit pro teste vetustas?)
Ponere duritiem cœpêre, suumque rigorem;
Mollirique morâ, mollitaque ducere formam.
Mox, ubi creverunt, naturaque mitior illis
Contigit, ut quædam, sic non manifesta, videri
Forma potest hominis; sed uti de marmore cœpto
Non exacta satis, rudibusque simillima signis.

Quæ tamen ex illis aliquo pars humida succo,
Et terrena fuit, versa est in corporis usum.
Quod solidum est, flectique nequit, mutatur in ossa:
Quod modò vena fuit, sub eodem nomine mansit.
Inque brevi spatio, superorum numine, saxa
Missa viri manibus faciem traxêre virilem:
Et de fœmineo reparata est fœmina jactu.
Inde genus durum sumus, experiensque laborum:
Et documenta damus, quâ simus origine nati.

PYTHON.

v. 438.

Illa quidem nollet, sed te quoque, maxime Python,
Tum genuit: populisque novis, incognita serpens,
Terror eras; tantum spatii de monte tenebas.
Hanc deus arcitenens, et nunquam talibus armis
Antè, nisi in damis capreisque fugacibus, usus,
Mille gravem telis, exhaustâ penè pharetrâ,
Perdidit, effuso per vulnera nigra veneno.
Neve operis famam possit delere vetustas,
Instituit sacros celebri certamine ludos,
Pythia, de domitæ serpentis nomine dictos.
His juvenum quicunque manu, pedibusve, rotâve
Vicerat; æsculeæ capiebat frondis honorem.
Nondum laurus erat; longoque decentia crine
Tempora cingebat de quâlibet arbore Phœbus.

DAPHNE IN LAURUM MUTATA.

v. 452.

Primus amor Phœbi Daphne Peneïa; quem non
Fors ignara dedit, sed sæva Cupidinis ira.
Delius hunc nuper, victâ serpente superbus,
Viderat adducto flectentem cornua nervo:
'Quidque tibi, lascive puer, cum fortibus armis?'
Dixerat: 'ista decent humeros gestamina nostros;
Qui dare certa feræ, dare vulnera possumus hosti.
Qui modò, pestifero tot jugera ventre prementem,
Stravimus innumeris, tumidum Pythona, sagittis.'
Filius huic Veneris; 'Figat tuus omnia, Phœbe;
Te meus arcus,' ait; 'quantòque animalia cedunt
Cuncta tibi, tantò minor est tua gloria nostrâ.'
   Dixit: et eliso percussis aëre pennis
Impiger umbrosâ Parnassi constitit arce:
Eque sagittiferâ prompsit duo tela pharetrâ
Diversorum operum. Fugat hoc, facit illud amorem.
Quod facit, auratum est, et cuspide fulget acutâ:
Quod fugat, obtusum est, et habet sub arundine plumbum.
Hoc deus in nymphâ Peneïde fixit; at illo
Læsit Apollineas trajecta per ossa medullas.
Protinus alter amat; fugit altera nomen amantis,
Silvarum latebris, captivarumque ferarum
Exuviis gaudens, innuptæque æmula Phœbes.
Vitta coërcebat positos sine lege capillos.
Illa fugit, neque ad hæc revocantis verba resistit.
'Nympha, precor, Penëi, mane: non insequor hostis.
Nympha, mane. Sic agna lupum, sic cerva leonem,
Sic aquilam pennâ fugiunt trepidante columbæ;

Hostes quæque suos. Amor est mihi causa sequendi.
Me miserum! ne prona cadas, indignave lædi
Crura secent sentes; et sim tibi causa doloris.
Aspera, quâ properas, loca sunt. Moderatiùs, oro,
Curre, fugamque inhibe: moderatiùs insequar ipse.
Cui placeas, inquire tamen. Non incola montis,
Non ego sum pastor: non hic armenta, gregesve
Horridus observo. Nescis, temeraria, nescis
Quem fugias: ideoque fugis. Mihi Delphica tellus,
Et Claros, et Tenedos, Pataræaque regia servit.
Jupiter est genitor. Per me, quod eritque, fuitque,
Estque, patet: per me concordant carmina nervis.
Certa quidem nostra est: nostrâ tamen una sagittâ
Certior, in vacuo quæ vulnera pectore fecit.
Inventum medicina meum est; opiferque per orbem
Dicor; et herbarum subjecta potentia nobis.
Hei mihi, quòd nullis amor est medicabilis herbis:
Nec prosunt domino, quæ prosunt omnibus, artes!'
Plura locuturum timido Peneïa cursu
Fugit; cumque ipso verba imperfecta reliquit.
  Ut canis in vacuo leporem cùm Gallicus arvo
Vidit; et hic prædam pedibus petit, ille salutem:
Alter inhæsuro similis, jam jamque tenere
Sperat, et extento stringit vestigia rostro:
Alter in ambiguo est, an sit deprensus, et ipsis
Morsibus eripitur, tangentiaque ora relinquit:
Sic deus, et virgo est: hic spe celer, illa timore.
Qui tamen insequitur, pennis adjutus Amoris
Ocior est, requiemque negat: tergoque fugaci
Imminet; et crinem sparsum cervicibus afflat.
  Viribus absumtis expalluit illa: citæque
Victa labore fugæ, spectans Peneïdas undas,

'Fer, pater,' inquit, 'opem; si flumina numen habetis.'
Vix prece finitâ, torpor gravis alligat artus:
Mollia cinguntur tenui præcordia libro:
In frondem crines, in ramos brachia crescunt.
Pes, modò tam velox, pigris radicibus hæret:
Ora cacumen obit: remanet nitor unus in illâ..
Cui deus, 'At conjux quoniam mea non potes esse,
Arbor eris certè,' dixit, 'mea. Semper habebunt
Te coma, te citharæ, te nostræ, laure, pharetræ.
Tu ducibus Latiis aderis, cùm læta triumphum
Vox canet; et longæ visent Capitolia pompæ.
Postibus Augustis eadem fidissima custos
Ante fores stabis; mediamque tuebere quercum.
Utque meum intonsis caput est juvenile capillis;
Tu quoque perpetuos semper gere frondis honores.'
Finierat Pæan. Factis modò laurea ramis
Annuit: utque caput, visa est agitâsse cacumen.

IO ET ARGUS.

v. 625.

Centum luminibus cinctum caput Argus habebat.
Inde suis vicibus capiebant bina quietem:
Cætera servabant, atque in statione manebant.
Constiterat quocunque modo; spectabat ad Iö:
Ante oculos Iò, quamvis aversus, habebat.
Luce sinit pasci: cùm sol tellure sub altâ est,
Claudit, et indigno circumdat vincula collo.
Frondibus arbuteis, et amarâ pascitur herbâ:
Proque toro, terræ, non semper gramen habenti,
Incubat infelix; limosaque flumina potat.

Illa etiam supplex Argo cùm brachia vellet
Tendere; non habuit, quæ brachia tenderet Argo:
Conatoque queri mugitus edidit ore:
Pertimuitque sonos: propriâque exterrita voce est.
Venit et ad ripas, ubi ludere sæpe solebat,
Inachidas ripas: novaque ut conspexit in undâ
Cornua, pertimuit, seque externata refugit.
Naïdes ignorant, ignorat et Inachus ipse,
Quæ sit. At illa patrem sequitur, sequiturque sorores:
Et patitur tangi, seque admirantibus offert.
Decerptas senior porrexerat Inachus herbas;
Illa manus lambit, patriisque dat oscula palmis;
Nec retinet lacrymas: et, si modò verba sequantur,
Oret opem; nomenque suum, casusque loquatur.
Littera pro verbis, quam pes in pulvere ducit,
Corporis indicium mutati triste peregit.
'Me miserum!' exclamat pater Inachus: inque gementis
Cornibus, et niveæ pendens cervice juvencæ,
'Me miserum!' ingeminat. 'Tune es quæsita per omnes,
Nata, mihi terras? Tu non inventa repertâ
Luctus eras levior. Retices: nec mutua nostris
Dicta refers: alto tantum suspiria prodis
Pectore: quodque unum potes, ad mea verba remugis.
Nec finire licet tantos mihi morte dolores:
Sed nocet esse deum: præclusaque janua leti
Æternum nostros luctus extendit in ævum.'
Talia mœrenti stellatus submovet, Argus,
Ereptamque patri diversa in pascua natam
Abstrahit. Ipse procul montis sublime cacumen
Occupat: unde sedens partes speculetur in omnes.
Nec superûm rector mala tanta Phoronidos ultrà
Ferre potest: natumque vocat; quem lucida partu

Pleïas enixa est: letoque det, imperat, Argum.
Parva mora est, alas pedibus, virgamque potenti
Somniferam sumpsisse manu, tegimenque capillis.
Hæc ubi disposuit, patriâ Jove natus ab arce
Desilit in terras. Illic tegimenque removit,
Et posuit pennas: tantummodo virga retenta est.
Hâc agit, ut pastor, per devia rura capellas,
Dum venit, abductas: et structis cantat avenis.
Voce novâ captus custos Junonius, 'At tu,
'Quisquis es, hoc poteras mecum considere saxo,'
Argus ait: 'neque enim pecori fœcundior ullo
Herba loco est: aptamque vides pastoribus umbram.'
Sedit Atlantiades, et euntem multa loquendo
Detinuit sermone diem: junctisque canendo
Vincere arundinibus servantia lumina tentat:
Ille tamen pugnat molles evincere somnos:
Et, quamvis sopor est oculorum parte receptus;
Parte tamen vigilat. Quærit quoque, (namque reperta
Fistula nuper erat) quâ sit ratione reperta.
Talia dicturus vidit Cyllenius omnes
Succubuisse oculos, adopertaque lumina somno.
Supprimit extemplo vocem: firmatque soporem,
Languida permulcens medicatâ lumina virgâ.
Nec mora: falcato nutantem vulnerat ense,
Quâ collo confine caput: saxoque cruentum
Dejicit; et maculat præruptam sanguine cautem.
Arge, jaces: quodque in tot lumina lumen habebas
Exstinctum est: centumque oculos nox occupat una.
Excipit hos, volucrisque suæ Saturnia pennis
Collocat; et gemmis caudam stellantibus implet.
Protinus exarsit, nec tempora distulit iræ,
Horriferamque oculis animoque objecit Erinnyn

Pellicis Argolicæ, stimulosque in pectora cæcos
Condidit, et profugam per totum terruit orbem.
Ultimus immenso restabas, Nile, labori.
Quem simul ac tetigit, positisque in margine ripæ
Procubuit genibus, resupinoque ardua collo,
Quos potuit, solos tollens ad sidera vultus,
Et gemitu, et lacrymis, et luctisono mugitu
Cum Jove visa queri est, finemque orare malorum.
Conjugis ille suæ complexus colla lacertis,
Finiat ut pœnas tandem, rogat: 'Inque futurum
Pone metus,' inquit, 'nunquam tibi causa doloris
Hæc erit:' et Stygias jubet hoc audire paludes.
Ut lenita dea est, vultus capit illa priores:
Fitque, quod antè fuit. Fugiunt e corpore setæ:
Cornua decrescunt: fit luminis arctior orbis:
Contrahitur rictus: redeunt humerique manusque:
Ungulaque in quinos dilapsa absumitur ungues.
De bove nil superest, formæ nisi candor, in illâ:
Officioque pedum nymphe contenta duorum,
Erigitur: metuitque loqui; ne more juvencæ
Mugiat: et timidè verba intermissa retentat.
Nunc dea linigerâ colitur celeberrima turbâ.

LIBER II.

PHAETHONTIS MORS.

v. 1.

Regia Solis erat sublimibus alta columnis,
Clara micante auro, flammasque imitante pyropo:
Cujus ebur nitidum fastigia summa tenebat:
Argenti bifores radiabant lumine valvæ.
Materiem superabat opus, nam Mulciber illic
Æquora cælârat, medias cingentia terras,
Terrarumque orbem, cœlumque, quod imminet orbi.
Cæruleos habet unda deos; Tritona canorum,
Proteaque ambiguum, balænarumque prementem
Ægæona suis immania terga lacertis,
Doridaque, et natas: quarum pars nare videntur,
Pars in mole sedens virides siccare capillos;
Pisce vehi quædam. Facies non omnibus una,
Nec diversa tamen: qualem decet esse sororum.
Terra viros, urbesque gerit, silvasque, ferasque,
Fluminaque, et nymphas, et cætera numina ruris.
Hæc super imposita est cœli fulgentis imago:
Signaque sex foribus dextris, totidemque sinistris.
Quò simul acclivo Clymeneïa limite proles
Venit, et intravit dubitati tecta parentis;
Protinus ad patrios sua fert vestigia vultus:
Consistitque procul: neque enim propiora ferebat
Lumina. Purpureâ velatus veste sedebat
In solio Phœbus, claris lucente smaragdis.
A dextrâ, lævâque Dies, et Mensis, et Annus,

Sæculaque, et positæ spatiis æqualibus Horæ:
Verque novum stabat, cinctum florente coronâ:
Stabat nuda Æstas, et spicea serta gerebat.
Stabat et Autumnus, calcatis sordidus uvis,
Et glacialis Hiems, canos hirsuta capillos.
  Inde loco medius, rerum novitate paventem
Sol oculis juvenem, quibus adspicit omnia, vidit.
'Quæque viæ tibi causa? Quid hâc,' ait, 'arce petîsti,
Progenies, Phaëthon, haud inficianda parenti?'
Ille refert: 'O lux immensi publica mundi,
Phœbe pater, si das hujus mihi nominis usum,
Pignora da, genitor; per quæ tua vera propago
Credar, et hunc animis errorem detrahe nostris.'
Dixerat. At genitor circum caput omne micantes
Deposuit radios; propiùsque accedere jussit:
Amplexuque dato, 'Nec tu meus esse negari
Dignus es; et Clymene veros,' ait, 'edidit ortus.
Quòque minùs dubites; quodvis pete munus: ut illud,
Me tribuente, feras. Promissis testis adesto
Dis juranda palus, oculis incognita nostris.'
Vix bene desierat: currus rogat ille paternos,
Inque diem alipedum jus et moderamen equorum.
Pœnituit jurâsse patrem. Qui terque quaterque
Concutiens illustre caput, 'Temeraria,' dixit,
'Vox mea facta tuâ est. Utinam promissa liceret
Non dare! Confiteor solum hoc tibi, nate, negarem.
Dissuadere licet. Non est tua tuta voluntas.
Magna petis, Phaëthon, et quæ nec viribus istis
Munera conveniant, nec tam puerilibus annis.
Sors tua mortalis: non est mortale quod optas.
Plus etiam, quàm quod superis contingere fas sit,
Nescius affectas. Placeat sibi quisque licebit;

Non tamen ignifero quisquam consistere in axe
Me valet excepto. Vasti quoque rector Olympi,
Qui fera terribili jaculatur fulmina dextrâ,
Non agat hos currus: et quid Jove majus habemus?
Ardua prima via est: et quâ vix manè recentes
Enitantur equi: medio est altissima cœlo;
Unde mare et terras ipsi mihi sæpe videre
Fit timor, et pavidâ trepidat formidine pectus.
Ultima prona via est; et eget moderamine certo.
Tunc etiam, quæ me subjectis excipit undis,
Ne ferar in præceps, Tethys solet ipsa vereri.
Adde, quòd adsiduâ rapitur vertigine cœlum;
Sideraque alta trahit, celerique volumine torquet.
Nitor in adversum: nec me, qui cætera, vincit
Impetus: et rapido contrarius evehor orbi.
Finge datos currus. Quid agas? poterisne rotatis
Obvius ire polis, ne te citus auferat axis?
Forsitan et lucos ill c, urbesque, domosque
Concipias animo: delubraque ditia donis
Esse. Per insidias iter est, formasque ferarum.
Utque viam teneas, nulloque errore traharis;
Per tamen adversi gradieris cornua Tauri,
Hæmoniosque arcus, violentique ora Leonis,
Sævaque circuitu curvantem brachia longo
Scorpion, atque aliter curvantem brachia Cancrum.
Nec tibi quadrupedes animosos ignibus illis,
Quos in pectore habent, quos ore et naribus efflant,
In promptu regere est. Vix me patiuntur, ut acres
Incaluêre animi; cervixque repugnat habenis.
At tu, funesti ne sim tibi muneris auctor,
Nate, cave: dum resque sinit, tua corrige vota.
Scilicet, ut nostro genitum te sanguine credas,

Pignora certa petis. Do pignora certa timendo:
Et patrio pater esse metu probor. Adspice vultus
Ecce meos: utinamque oculos in pectora posses
Inserere, et patrias intus deprendere curas!
Denique, quidquid habet dives, circumspice, mundus:
Eque tot ac tantis cœli, terræque, marisque
Posce bonis aliquid: nullam patiere repulsam.
Deprecor hoc unum; quod vero nomine pœna,
Non honor est. Pœnam, Phaëthon, pro munere, poscis.
Quid mea colla tenes blandis, ignare, lacertis?
Ne dubita, dabitur (Stygias juravimus undas)
Quodcunque optâris: sed tu sapientiùs opta.'
Finierat monitus. Dictis tamen ille repugnat:
Propositumque tenet: flagratque cupidine currûs.
Ergo, quâ licuit genitor cunctatus, ad altos
Deducit juvenem, Vulcania munera, currus.
Aureus axis erat, temo aureus, aurea summæ
Curvatura rotæ; radiorum argenteus ordo.
Per juga chrysolithi, positæque ex ordine gemmæ,
Clara repercusso reddebant lumina Phœbo.
Dumque ea magnanimus Phaëthon miratur, opusque
Perspicit: ecce vigil rutilo patefecit ab ortu
Purpureas Aurora fores, et plena rosarum
Atria. Diffugiunt stellæ: quarum agmina cogit
Lucifer, et cœli statione novissimus exit.
At pater ut terras, mundumque rebescere vidit,
Cornuaque extremæ velut evanescere lunæ;
Jungere equos Titan velocibus imperat Horis.
Jussa deæ celeres peragunt: ignemque vomentes,
Ambrosiæ succo saturos, præsepibus altis
Quadrupedes ducunt; adduntque sonantia fræna.
Tum pater ora sui sacro medicamine nati

Contigit; et rapidæ fecit patientia flammæ.
Imposuitque comæ radios: præsagaque luctûs
Pectore sollicito repetens suspiria, dixit:
'Si potes hîc saltem monitis parere paternis;
Parce, puer, stimulis; et fortiùs utere loris.
Sponte suâ properant. Labor est inhibere volentes.
Nec tibi directos placeat via quinque per arcus.
Sectus in obliquum est lato curvamine limes,
Zonarumque trium contentus fine: polumque
Effugito australem, junctamque aquilonibus Arcton.
Hâc fit iter: manifesta rotæ vestigia cernes.
Utque ferant æquos et cœlum et terra calores,
Nec preme, nec summum molire per æthera currum.
Altiùs egressus cœlestia tecta cremabis;
Inferiùs terras: medio tutissimus ibis.
Neu te dexterior tortum declinet in Anguem,
Neve sinisterior pressam rota ducat ad Aram:
Inter utrumque tene. Fortunæ cætera mando;
Quæ juvet, et meliùs, quàm tu tibi, consulat, opto.
Dum loquor, Hesperio positas in littore metas
Humida nox tetigit. Non est mora libera nobis:
Poscimur. Effulget tenebris Aurora fugatis.
Corripe lora manu: vel, si mutabile pectus
Est tibi, consiliis, non curribus, utere nostris:
Dum potes; et solidis etiamnum sedibus adstas;
Dumque malè optatos nondum premis inscius axes.
Quæ tutus spectes, sine me dare lumina terris.'
  Occupat ille levem juvenili corpore currum:
Statque supèr; manibusque datas contingere habenas
Gaudet; et invito grates agit inde parenti.
  Interea volucres Pyroëis, Eöus, et Æthon,
Solis equi, quartusque Phlegon, hinnitibus auras

Flammiferis implent, pedibusque repagula pulsant.
Quæ postquam Tethys, fatorum ignara nepotis,
Repulit; et facta est immensi copia mundi;
Corripuêre viam, pedibusque per aëra motis
Obstantes findunt nebulas, pennisque levati
Prætereunt ortos isdem de partibus Euros.
Sed leve pondus erat; nec quod cognoscere possent
Solis equi: solitâque jugum gravitate carebat.
Utque labant curvæ justo sine pondere naves,
Perque mare, instabiles nimiâ levitate, feruntur;
Sic onere adsueto vacuos dat in aëra saltus,
Succutiturque altè, similisque est currus inani.
Quod simul ac sensêre; ruunt, tritumque relinquunt
Quadrijugi spatium: nec, quo priùs, ordine currunt.
Ipse pavet; nec quâ commissas flectat habenas,
Nec scit, quâ sit iter: nec, si sciat, imperet illis.
Tum primùm radiis gelidi caluêre Triones,
Et vetito frustrà tentârunt æquore tingi.
Quæque polo posita est glaciali proxima Serpens,
Frigore pigra priùs, nec formidabilis ulli,
Incaluit: sumpsitque novas fervoribus iras.
Te quoque turbatum memorant fugisse, Boöte;
Quamvis tardus eras, et te tua plaustra tenebant.
  Ut verò summo despexit ab æthere terras
Infelix Phaëthon, penitùs penitùsque jacentes;
Palluit, et subito genua intremuêre timore:
Suntque oculis tenebræ per tantum lumen obortæ.
Et jam mallet equos nunquam tetigisse paternos:
Jamque agnôsse genus piget, et valuisse rogando:
Jam Meropis dici cupiens; ita fertur, ut acta
Præcipiti pinus Boreâ, cui victa remisit
Fræna suus rector, quam dîs votisque reliquit.

Quid faciat? multum cœli post terga relictum:
Ante oculos plus est. Animo metitur utrumque.
Et modò, quos illi fato contingere non est,
Prospicit occasus: interdum respicit ortus.
Quidque agat ignarus, stupet: et nec fræna remittit,
Nec retinere valet: nec nomina novit equorum.
Sparsa quoque in vario passim miracula cœlo,
Vastarumque videt trepidus simulacra ferarum.
 Est locus, in geminos ubi brachia concavat arcus
Scorpios; et caudâ flexisque utrinque lacertis
Porrigit in spatium signorum membra duorum.
Hunc puer ut nigri madidum sudore veneni
Vulnera curvatâ minitantem cuspide vidit;
Mentis inops, gelidâ formidine lora remisit.
Quæ postquam summum tetigêre jacentia tergum,
Exspatiantur equi: nulloque inhibente per auras
Ignotæ regionis eunt; quâque impetus egit,
Hâc sine lege ruunt: altoque sub æthere fixis
Incursant stellis, rapiuntque per avia currum.
Et modò summa petunt, modò per decliva, viasque
Præcipites spatio terræ propiore feruntur.
Inferiùsque suis fraternos currere Luna
Admiratur equos: ambustaque nubila fumant.
Corripitur flammis, ut quæque altissima, tellus;
Fissaque agit rimas, et succis aret ademptis.
Pabula canescunt: cum frondibus uritur arbos:
Materiamque suo præbet seges arida damno.
Parva queror. Magnæ pereunt cum mœnibus urbes:
Cumque suis totas populis incendia gentes
In cinerem vertunt. Silvæ cum montibus ardent.
Ardet Athos, Taurusque Cilix, et Tmolus, et Œte;
Et nunc sicca, priùs celeberrima fontibus, Ide;

Virgineusque Helicon, et nondum Œagrius Hæmos.
Ardet in immensum geminatis ignibus Ætne,
Parnassusque biceps, et Eryx, et Cynthus, et Othrys,
Et tandem Rhodope nivibus caritura, Mimasque,
Dindymaque, et Mycale, natusque ad sacra Cithæron.
Nec prosunt Scythiæ sua frigora: Caucasus ardet,
Ossaque cum Pindo, majorque ambobus Olympus:
Aëriæque Alpes, et nubifer Apenninus.
  Tunc vero Phaëthon cunctis e partibus orbem
Adspicit accensum: nec tantos sustinet æstus:
Ferventesque auras, velut e fornace profundâ,
Ore trahit, currusque suos candescere sentit.
Et neque jam cineres ejectatamque favillam
Ferre potest: calidoque involvitur undique fumo.
Quoque eat, aut ubi sit, piceâ caligine tectus
Nescit; et arbitrio volucrum raptatur equorum.
  Sanguine tum credunt in corpora summa vocato,
Æthiopum populos nigrum traxisse colorem.
Tum facta est Libye, raptis humoribus æstu,
Arida; tum nymphæ passis fontesque lacusque
Deflevêre comis. Quærit Bœotia Dircen,
Argos Amymonen, Ephyre Pirenidas undas.
Nec sortita loco distantes flumina ripas
Tuta manent: mediis Tanaïs fumavit in undis,
Peneosque senex, Teuthranteüsque Caïcus,
Et celer Ismenos, cum Phocaïco Erymantho,
Arsurusque iterum Xanthus, flavusque Lycormas,
Quique recurvatis ludit Mæandros in undis;
Mygdoniusque Melas, et Tænarius Eurotas.
Arsit et Euphrates Babylonius, arsit Orontes,
Thermodonque citus, Gangesque, et Phasis, et Ister.
Æstuat Alpheos: ripæ Spercheïdes ardent:

·3*

Quodque suo Tagus amne vehit, fluit ignibus, aurum.
Et, quæ Mæonias celebrârant carmine ripas,
Flumineæ volucres medio caluêre Caystro.
Nilus in extremum fugit perterritus orbem,
Occuluitque caput, quod adhuc latet. Ostia septem
Pulverulenta vacant, septem sine flumine valles.
Fors eadem Ismarios Hebrum cum Strymone siccat,
Hesperiosque amnes, Rhenum, Rhodanumque, Padumque,
Cuique fuit rerum promissa potentia, Thybrin.
Dissilit omne solum; penetratque in Tartara rimis
Lumen, et infernum terret cum conjuge regem.
Et mare contrahitur: siccæque est campus arenæ,
Quod modo pontus erat. Quosque altum texerat æquor,
Exsistunt montes, et sparsas Cycladas augent.
Ima petunt pisces: nec se super æquora curvi
Tollere consuetas audent delphines in auras.
Corpora phocarum summo resupina profundo
Exanimata jacent. Ipsum quoque Nerea fama est,
Doridaque, et natas, tepidis latuisse sub antris.
Ter Neptunus aquis cum torvo brachia vultu
Exserere ausus erat: ter non tulit aëris æstus.
  Alma tamen Tellus, ut erat circumdata ponto,
Inter aquas pelagi, contractos undique fontes,
Qui se condiderant in opacæ viscera matris;
Sustulit omniferos collo tenus arida vultus:
Opposuitque manum fronti: magnoque tremore
Omnia concutiens paulùm subsedit; et infrà,
Quàm solet esse, fuit: siccâque ita voce locuta est:
'Si placet hoc, meruique, quid o tua fulmina cessant,
Summe deûm? Liceat perituræ viribus ignis,
Igne perire tuo; clademque auctore levare.
Vix equidem fauces hæc ipsa in verba resolvo,'

(Presserat ora vapor,) 'tostos en adspice crines,
Inque oculis tantum, tantum super ora favillæ.
Hosne mihi fructus, hunc fertilitatis honorem
Officiique refers; quòd adunci vulnera aratri,
Rastrorumque fero, totoque exerceor anno?
Quòd pecori frondes, alimentaque mitia, fruges,
Humano generi, vobis quòd thura ministro?
Sed tamen exitium fac me meruisse: quid undæ,
Quid meruit frater? Cur illi tradita sorte
Æquora decrescunt, et ab æthere longiùs absunt?
Quòd si nec fratris, nec te mea gratia tangit;
At cœli miserere tui. Circumspice utrumque;
Fumat uterque polus: quos si vitiaverit ignis,
Atria vestra ruent. Atlas en ipse laborat:
Vixque suis humeris candentem sustinet axem.
Si freta, si terræ pereunt, si regia cœli;
In chaos antiquum confundimur. Eripe flammis,
Si quid adhuc superest: et rerum consule summæ.'
Dixerat hæc Tellus: neque enim tolerare vaporem
Ulteriùs potuit, nec dicere plura: suumque
Retulit os in se, propioraque manibus antra.
At pater omnipotens superos testatus, et ipsum,
Qui dederat currus, nisi opem ferat, omnia fato,
Interitura gravi; summam petit arduus arcem;
Unde solet latis nubes inducere terris:
Unde movet tonitrus, vibrataque fulmina jactat.
Sed neque, quas posset terris inducere, nubes
Tunc habuit: nec, quos cœlo dimitteret, imbres.
Intonat: et dextrâ libratum fulmen ab aure
Misit in aurigam: pariterque animâque rotisque
Expulit, et sævis compescuit ignibus ignes.
Consternantur equi: et saltu in contraria facto

Colla jugo eripiunt, abruptaque lora relinquunt.
Illîc fræna jacent, illîc temone revulsus
Axis; in hâc radii fractarum parte rotarum:
Sparsaque sunt latè laceri vestigia currûs.
At Phaëthon, rutilos flammâ populante capillos,
Volvitur in præceps, longoque per aëra tractu
Fertur; ut interdum de cœlo stella sereno,
Etsi non cecidit, potuit cecidisse videri.
Quem procul a patriâ diverso maximus orbe
Excipit Eridanus, spumantiaque abluit ora.
Naïdes Hesperiæ trifidâ fumantia flammâ
Corpora dant tumulo: signantque hoc carmine saxum:
'Hic situs est Phaëthon, currûs auriga paterni:
Quem si non tenuit, magnis tamen excidit ausis.'
Nam pater obductos, luctu miserabilis ægro,
Condiderat vultus: et, si modò credimus, unum
Isse diem sine sole ferunt. Incendia lumen
Præbebant; aliquisque malo fuit usus in illo.
At Clymene postquam dixit, quæcunque fuerunt
In tantis dicenda malis; lugubris et amens,
Et laniata sinus totum percensuit orbem:
Exanimesque artus primò, mox ossa requirens,
Reperit ossa tamen peregrinâ condita ripâ.
Incubuitque loco: nomenque in marmore lectum
Perfudit lacrymis, et aperto pectore fovit.

HELIADES IN ARBORES MUTATÆ.

v. 340.

Nec minùs Heliades fletus, et, inania morti
Munera, dant lacrymas: et cæsæ pectora palmis

Non auditurum miseras Phaëthonta querelas
Nocte dieque vocant: adsternunturque sepulcro.
Luna quater junctis implèrat cornibus orbem:
Illæ more suo (nam morem fecerat usus)
Plangorem dederant. E quîs Phaëthusa sororum
Maxima, cùm vellet terræ procumbere, questa est
Diriguisse pedes: ad quam conata venire
Candida Lampetie, subitâ radice retenta est.
Tertia, cùm crinem manibus laniare pararet,
Avellit frondes. Hæc stipite crura teneri,
Illa dolet fieri longos sua brachia ramos.
Quid faciat mater? nisi, quò trahat impetus illam,
Huc eat, atque illuc? et, dum licet, oscula jungat?
Non satis est. Truncis avellere corpora tentat;
Et teneros manibus ramos abrumpere: at inde
Sanguineæ manant, tanquam de vulnere, guttæ.
'Parce, precor, mater,' quæcunque est saucia, clamat:
'Parce, precor: nostrum laniatur in arbore corpus.
Jamque vale.' Cortex in verba novissima venit.
Inde fluunt lacrymæ: stillataque sole rigescunt
De ramis electra novis: quæ lucidus amnis
Excipit, et nuribus mittit gestanda Latinis.

INVIDIÆ DOMUS.

v. 760.

Protinus Invidiæ, nigro squallentia tabo,
Tecta petit. Domus est imis in vallibus antri
Abdita, sole carens, non ulli pervia vento;
Tristis, et ignavi plenissima frigoris; et quæ
Igne vacet semper, caligine semper abundet

Huc ubi pervenit belli metuenda virago;
Constitit ante domum, (neque enim succedere tectis
Fas habet) et postes extremâ cuspide pulsat.
Concussæ patuêre fores. Videt intus edentem
Vipereas carnes, vitiorum alimenta suorum,
Invidiam: visâque oculos avertit. At illa
Surgit humo pigrâ: semesarumque relinquit
Corpora serpentûm: passuque incedit inerti.
Utque deam vidit formâque armisque decoram,
Ingemuit: vultumque ima ad suspiria duxit.
Pallor in ore sedet: macies in corpore toto
Nusquam recta acies: livent rubigine dentes:
Pectora felle virent: lingua est suffusa veneno.
Risus abest; nisi quem visi movêre dolores.
Nec fruitur somno, vigilacibus excita curis:
Sed videt ingratos, intabescitque videndo,
Successus hominum: carpitque et carpitur unâ.
Suppliciumque suum est. Quamvis tamen oderat illam,
Talibus affata est breviter Tritonia dictis:
'Infice tabe tuâ natarum Cecropis unam:
Sic opus est. Aglauros ea est.' Haud plura locuta
Fugit; et impressâ tellurem repulit hastâ.
Illa deam obliquo fugientem lumine cernens;
Murmura parva dedit; successurumque Minervæ
Indoluit: baculumque capit; quod spinea totum
Vincula cingebant: adopertaque nubibus atris,
Quâcunque ingreditur, florentia proterit arva,
Exuritque herbas, et summa cacumina carpit.
Afflatuque suo populos, urbesque, domosque
Polluit: et tandem Tritonida conspicit arcem,
Ingeniis, opibusque, et festâ pace virentem:
Vixque tenet lacrymas; quia nil lacrymabile cernit.

LIBER III.

HOMINES E DENTIBUS SERPENTINIS ORTI.

v. 24.

Cadmus agit grates, peregrinæque oscula terræ
Figit: et ignotos montes, agrosque salutat.
Sacra Jovi facturus erat: jubet ire ministros,
Et petere e vivis libandas fontibus undas.
Silva vetus stabat, nullâ violata securi:
Est specus in medio, virgis ac vimine densus,
Efficiens humilem lapidum compagibus arcum;
Uberibus fœcundus aquis. (Hoc conditus antro
Martius anguis erat, cristis præsignis et auro.
Igne micant oculi; corpus tumet omne veneno;
Tresque vibrant linguæ; triplici stant ordine dentes.)
Quem postquam Tyriâ lucum de gente profecti
Infausto tetigère gradu; demissaque in undas
Urna dedit sonitum; longum caput extulit antro
Cæruleus serpens; horrendaque sibila misit.
Effluxère urnæ manibus: sanguisque relinquit
Corpus, et attonitos subitus tremor occupat artus.
Ille volubilibus squamosos nexibus orbes
Torquet, et immensos saltu sinuatur in arcus:
Ac mediâ plùs parte leves erectus in auras
Despicit omne nemus: tantoque est corpore, quanto,
Si totum spectes, geminas qui separat Arctos.
Nec mora: Phœnicas (sive illi tela parabant,
Sive fugam; sive ipse timor prohibebat utrumque)
Occupat: hos morsu, longis complexibus illos;

Hos necat afflatos funesti tabe veneni.
Fecerat exiguas jam sol altissimus umbras:
Quæ mora sit sociis miratur Agenore natus;
Vestigatque viros. Tegimen derepta leoni
Pellis erat; telum splendenti lancea ferro,
Et jaculum; teloque animus præstantior omni.
Ut nemus intravit, letataque corpora vidit,
Victoremque suprà spatiosi corporis hostem
Tristia sanguineâ lambentem vulnera linguâ;
'Aut ultor vestræ, fidissima corpora, mortis,
Aut comes,' inquit, 'ero.' Dixit: dextrâque molarem
Sustulit; et magnum magno conamine misit.
Illius impulsu cum turribus ardua celsis
Mœnia mota forent: serpens sine vulnere mansit.
Loricæque modo squamis defensus, et atræ
Duritiâ pellis, validos cute repulit ictus.
At non duritiâ jaculum quoque vincit eâdem;
Quod medio lentæ fixum curvamine spinæ
Constitit; et toto descendit in ilia ferro.
Ille, dolore ferox, caput in sua terga retorsit:
Vulneraque adspexit, fixumque hastile momordit.
Idque, ubi vi multâ partem labefecit in omnem,
Vix tergo eripuit: ferrum tamen ossibus hæret.
Tum verò, postquam solitas accessit ad iras
Plaga recens, plenis tumuerunt guttura venis:
Spumaque pestiferos circumfluit albida rictus:
Terraque rasa sonat squamis: quique halitus exit
Ore niger Stygio vitiatas inficit auras.
Ipse modò immensum spiris facientibus orbem
Cingitur: interdum longâ trabe rectior exit.
Impete nunc vasto, ceu concitus imbribus amnis,
Fertur, et obstantes proturbat pectore silvas.

Cedit Agenorides paulùm: spolioque leonis
Sustinet incursus; instantiaque ora retardat
Cuspide prætentâ. Furit ille, et inania duro
Vulnera dat ferro: frangitque in acumine dentes.
Jamque venenifero sanguis manare palato
Cœperat; et virides adspergine tinxerat herbas:
Sed leve vulnus erat: quia se retrahebat ab ictu;
Læsaque colla dabat retro; plagamque sedere
Cedendo arcebat; nec longiùs ire sinebat:
Donec Agenorides conjectum in gutture ferrum
Usque sequens pressit, dum retro quercus eunti
Obstitit; et fixa est pariter cum robore cervix.
Pondere serpentis curvata est arbor, et imæ
Parte flagellari gemuit sua robora caudæ.
Dum spatium victor victi considerat hostis;
Vox subitò audita est: (neque erat cognoscere promptum
Unde; sed audita est) 'Quid, Agenore nate, peremptum
Serpentem spectas? et tu spectabere serpens.'
Ille diu pavidus, pariter cum mente colorem
Perdiderat; gelidoque comæ terrore rigebant.
Ecce viri fautrix, superas delapsa per auras,
Pallas adest: motæque jubet supponere terræ
Vipereos dentes, populi incrementa futuri.
Paret: et ut presso sulcum patefecit aratro,
Spargit humi jussos, mortalia semina, dentes.
Inde (fide majus) glebæ cœpêre moveri:
Primaque de sulcis acies apparuit hastæ.
Tegmina mox capitum picto nutantia cono:
Mox humeri pectusque, onerataque brachia telis
Exsistunt: crescitque seges clypeata virorum.
Sic, ubi tolluntur festis aulæa theatris,

Surgere signa solent: primumque ostendere vultum;
Cætera paulatim: placidoque educta tenòre
Tota patent; imoque pedes in margine ponunt.
Territus hoste novo Cadmus capere arma parabat:
'Ne cape,' de populo, quem terra creaverat, unus
Exclamat; 'nec te civilibus insere bellis.'
Atque ita terrigenis rigido de fratribus unum
Cominus ense ferit: jaculo cadit eminus ipse.
Hic quoque, qui letó dederat, non longiùs illo
Vivit, et exspirat, modò quas acceperat, auras.
Exemploque pari furit omnis turba: suoque
Marte cadunt subiti per mutua vulnera fratres.
Jamque brevis spatium vitæ sortita juventus
Sanguineam trepido plangebant pectore matrem,
Quinque superstitibus: quorum fuit unus Echion.
Is sua jecit humi, monitu Tritonidis, arma;
Fraternæque fidem pacis petiitque, deditque.
Hos operis comites habuit Sidonius hospes;
Cùm posuit jussam Phœbeïs sortibus urbem.

ACTÆON IN CERVUM MUTATUS.

v. 131.

Jam stabant Thebæ: poteras jam, Cadme, videri
Exsilio felix: soceri tibi Marsque Venusque
Contigerant: huc adde genus de conjuge tantâ,
Tot natos, natasque, et, pignora cara, nepotes.
Hos quoque jam juvenes. Sed, scilicet, ultima semper
Exspectanda dies homini: dicique beatus
Ante obitum nemo supremaque funera debet.
  Prima nepos inter tot res tibi, Cadme, secundas

Causa fuit luctûs, alienaque cornua fronti
Addita, vosque canes satiatæ sanguine herili.
At bene si quæras; Fortunæ crimen in illo,
Non scelus invenies. Quod enim scelus error habebat?
  Dat sparso capiti vivacis cornua cervi:
Dat spatium collo: summasque cacuminat aures:
Cum pedibusque manus, cum longis brachia mutat
Cruribus: et velat maculoso vellere corpus.
Additus et pavor est. Fugit Autonëius heros:
Et se tam celerem cursu miratur in ipso.
Ut verò solitis sua cornua vidit in undis,
'Me miserum!' dicturus erat: vox nulla secuta est.
Ingemuit; vox illa fuit: lacrymæque per ora
Non sua fluxerunt. Mens tantùm pristina mansit.
  Quid faciat? repetatne domum, regalia tecta?
An lateat silvis? timor hoc, pudor impedit illud.
Dum dubitat, vidêre canes: primusque Melampus,
Ichnobatesque sagax latratu signa dedêre.
Inde ruunt alii rapidâ velociùs aurâ,
Quosque referre mora est. Ea turba cupidine prædæ
Per rupes, scopulosque, adituque carentia saxa,
Quâ via difficilis, quâque est via nulla, feruntur.
Ille fugit, per quæ fuerat loca sæpe secutus.
Heu famulos fugit ipse suos! clamare libebat,
'Actæon ego sum: dominum cognoscite vestrum.'
Verba animo desunt: resonat latratibus æther.
Prima Melanchætes in tergo vulnera fecit:
Proxima Theridamas; Oresitrophos hæsit in armo.
Tardiùs exierant, sed per compendia montis
Anticipata via est. Dominum retinentibus illis
Cætera turba coït, confertque in corpore dentes.
Jam loca vulneribus desunt. Gemit ille, sonumque,

Etsi non hominis, quem non tamen edere possit
Cervus, habet: mœstisque replet juga nota querelis:
Et genibus supplex pronis, similisque roganti,
Circumfert tacitos, tanquam sua brachia, vultus.
At comites rapidum solitis hortatibus agmen
Ignari instigant, oculisque Actæona quærunt;
Et velut absentem certatim Actæona clamant.
Ad nomen caput ille refert: ut abesse queruntur,
Nec capere oblatæ segnem spectacula prædæ.
Vellet abesse quidem; sed adest: velletque videre,
Non etiam sentire, canum fera facta suorum.
Undique circumstant: mersisque in corpore rostris
Dilacerant falsi dominum sub imagine cervi.

NAUTÆ IN DELPHINOS MUTATI.

v. 577.

Adspicit hunc oculis Pentheus, quos ira tremendos
Fecerat: et, quanquam pœnæ vix tempora differt,
'O periture, tuâque aliis documenta dature
Morte,' ait, 'ede tuum nomen, nomenque parentûm,
Et patriam; morisque novi cur sacra frequentes.'
Ille metu vacuus, 'Nomen mihi,' dixit, 'Acœtes;
Patria, Mæonia est: humili de plebe parentes.
Non mihi, quæ duri colerent, pater, arva juvenci,
Lanigerosve greges, non ulla armenta reliquit.
Pauper et ipse fuit: linoque solebat et hamo
Decipere, et calamo salientes ducere pisces.
Ars illi sua census erat. Cùm traderet artem;
"Accipe, quas habeo, studii successor et hæres,"
Dixit, "opes:" moriensque mihi nihil ille reliquit,

Præter aquas. Unum hoc possum appellare paternum.
Mox ego, ne scopulis hærerem semper in isdem,
Addidici regimen, dextrâ moderante, carinæ
Flectere: et Oleniæ sidus pluviale capellæ,
Taygetenque, Hyadasque oculis Arctonque notavi,
Ventorumque domos, et portus puppibus aptos.
Fortè petens Delon, Diæ telluris ad oras
Applicor, et dextris adducor littora remis:
Doque leves saltus: udæque innitor arenæ.
Nox ubi consumpta est; Aurora rubescere primùm
Cœperat: exsurgo, laticesque inferre recentes
Admoneo; monstroque viam, quæ ducat ad undas.
Ipse, quid aura mihi tumulo promittat ab alto,
Prospicio: comitesque voco, repetoque carinam.
"Adsumus en," inquit, sociorum primus Opheltes:
Utque putat, prædam deserto nactus in agro,
Virgineâ puerum ducit per littora formâ.
Ille, mero somnoque gravis, titubare videtur;
Vixque sequi. Specto cultum, faciemque, gradumque:
Nil ibi, quod posset credi mortale, videbam.
Et sensi, et dixi sociis, "Quod numen in isto
Corpore sit dubito: sed corpore numen in isto est.
Quisquis es, o faveas, nostrisque laboribus adsis.
His quoque des veniam." "Pro nobis mitte precari,"
Dictys ait: quo non alius conscendere summas
Ocior antennas, prensoque rudente relabi.
Hoc Libys, hoc flavus, proræ tutela, Melanthus,
Hoc probat Alcimedon: et, qui requiemque modumque
Voce dabat remis, animorum hortator Epopeus:
Hoc omnes alii. Prædæ tam cæca cupido est.
"Non tamen hanc sacro violari pondere pinum
Perpetiar," dixi: "pars hîc mihi maxima juris."

Inque aditu obsisto. Furit audacissimus omni
De numero Lycabas: qui Thuscâ pulsus ab urbe
Exsilium, dirâ pœnam pro cæde, luebat.
Is mihi, dum resto, juvenili guttura pugno
Rupit: et excussum misisset in æquora, si non
Hæsissem, quamvis amens, in fune retentus.
Impia turba probant factum. Tum denique Bacchus,
(Bacchus enim fuerat) veluti clamore solutus
Sit sopor, aque mero redeant in pectora sensus,
"Quid facitis? quis clamor?" ait; "quâ, dicite, nautæ,
Huc ope perveni? quò me deferre paratis?"
"Pone metum," Proreus, "et quos contingere portus
Ede velis," dixit, "terrâ sistêre petitâ."
"Naxon," ait Liber, "cursus advertite vestros.
Illa mihi domus est: vobis erit hospita tellus."
Per mare fallaces, perque omnia numina jurant
Sic fore: meque jubent pictæ dare vela carinæ.
Dextera Naxos erat. Dextrâ mihi lintea danti,
"Quid facis, o demens? quis te furor," inquit, "Acœte,"
Pro se quisque, "tenet? lævam pete." Maxima nutu
Pars mihi significat; pars, quid velit, aure susurrat.
Obstupui: "Capiatque alius moderamina," dixi:
Meque ministerio scelerisque artisque removi.
Increpor a cunctis, totumque immurmurat agmen.
E quibus Æthalion, "Te scilicet omnis in uno
Nostra salus posita est?" ait. Et subit ipse: meumque
Explet opus: Naxoque petit diversa relictâ.
Tum deus illudens, tanquam modò denique fraudem
Senserit, e puppi pontum prospectat aduncâ.
Et flenti similis, "Non hæc mihi littora, nautæ,
Promisistis," ait: "non hæc mihi terra rogata est.
Quo merui pœnam facto? quæ gloria vestra est;

Si puerum juvenes, si multi fallitis unum?"
Jamdudum flebam. Lacrymas manus impia nostras
Ridet: et impellit properantibus æquora remis.
Per tibi nunc ipsum (nec enim præsentior illo
Est deus) adjuro, tam me tibi vera referre,
Quàm veri majora fide. Stetit æquore puppis
Haud aliter, quàm si siccum navale teneret.
Illi admirantes remorum in verbere perstant:
Velaque deducunt; geminâque ope currere tentant.
Impediunt hederæ remos, nexuque recurvo
Serpunt; et gravidis distringunt vela corymbis.
Ipse, racemiferis frontem circumdatus uvis,
Pampineis agitat velatam frondibus hastam.
Quem circa tigres, simulacraque inania lyncum,
Pictarumque jacent fera corpora pantherarum.
Exsiluêre viri; sive hoc insania fecit,
Sive timor: primusque Medon nigrescere pinnis
Corpore depresso, et spinæ curvamina flecti
Incipit. Huic Lycabas, "In quæ miracula," dixit,
"Verteris?" et lati rictus, et panda loquenti
Naris erat, squamamque cutis durata trahebat.
At Libys, obstantes dum vult obvertere remos.
In spatium resilire manus breve vidit; et illas
Jam non esse manus; jam pinnas posse vocari.
Alter ad intortos cupiens dare brachia funes,
Brachia non habuit; truncoque repandus in undas
Corpore desiluit. Falcata novissima cauda est:
Qualia dividuæ sinuantur cornua lunæ.
Undique dant saltus: multâque adspergine rorant:
Emerguntque iterum; redeuntque sub æquora rursus:
Inque chori ludunt speciem: lascivaque jactant
Corpora; et acceptum patulis mare naribus efflant.

De modò viginti (tot enim ratis illa ferebat)
Restabam solus. Pavidum, gelidumque trementi
Corpore, vixque meum firmat deus, "Excute," dicens,
"Corde metum, Diamque tene." Delatus in illam,
Accensis aris, Baccheïa sacra frequento.'

LIBER IV.

PYRAMI ET THISBES MORS.

v. 55.

Pyramus et Thisbe, juvenum pulcherrimus alter,
Altera, quas Oriens habuit, prælatâ puellis,
Contiguas tenuêre domos: ubi dicitur altam
Coctilibus muris cinxisse Seımiramis urbem.
Notitiam, primosque gradus vicinia fecit:
Tempore crevit amor: tædæ quoque jure coîssent;
Sed vetuêre patres, quod non potuêre vetare.
  Fissus erat tenui rimâ, quam duxerat olim,
Cùm fieret paries domui communis utrique.
Id vitium nulli per sæcula longa notatum,
(Quid non sentit amor?) primi sensistis amantes.
Et voci fecistis iter. Tum murmure parvo
Multa priùs questi, statuunt, ut nocte silenti
Fallere custodes, foribusque excedere tentent.
Cùmque domo exierint, urbis quoque claustra relinquant:
Neve sit errandum lato spatiantibus arvo,
Conveniant ad busta Nini: lateantque sub umbrâ

Arboris. Arbor ibi, niveis uberrima pomis,
Ardua morus, erat, gelido contermina fonti.
Pacta placent: et lux, tardè decedere visa,
Præcipitatur aquis, et aquis nox surgit ab isdem.
Callida per tenebras, versato cardine, Thisbe
Egreditur, fallitque suos: adopertaque vultum
Pervenit ad tumulum; dictâque sub arbore sedit.
Audacem faciebat amor. Venit ecce recenti
Cæde leæna boum spumantes oblita rictus,
Depositura sitim vicini fontis in undâ.
Quam procul ad lunæ radios Babylonia Thisbe
Vidit: et obscurum trepido pede fugit in antrum.
Dumque fugit, tergo velamina lapsa relinquit.
Ut lea sæva sitim multâ compescuit undâ,
Dum redit in silvas, inventos fortè sine ipsâ
Ore cruentato tenues laniavit amictus.
Seriùs egressus vestigia vidit in alto
Pulvere certa feræ, totoque expalluit ore
Pyramus. Ut verò vestem quoque sanguine tinctam
Reperit; 'Una duos nox,' inquit, 'perdet amantes:
E quibus illa fuit longâ dignissima vitâ:
Nostra nocens anima est. Ego te, miseranda, peremi,
In loca plena metûs qui jussi nocte venires:
Nec prior huc veni. Nostrum divellite corpus,
Et scelerata fero consumite viscera morsu,
O quicunque sub hâc habitatis rupe, leones.'
Sed timidi est optare necem. Velamina Thisbes
Tollit, et ad pactæ secum fert arboris umbram.
Utque dedit notæ lacrymas, dedit oscula vesti:
'Accipe nunc,' inquit, 'nostri quoque sanguinis haustus:'
Quoque erat accinctus, demittit in ilia ferrum.
Nec mora; ferventi moriens e vulnere traxit.

Ut jacuit resupinus humi, cruor emicat altè,
Non aliter, quàm cùm vitiato fistula plumbo
Scinditur, et tenues stridente foramine longè
Ejaculatur aquas; atque ictibus aëra rumpit.
Arborei fœtus adspergine cædis in atram
Vertuntur faciem: madefactaque sanguine radix
Pœniceo tinguit pendentia mora colore.
  Ecce, metu nondum posito, ne fallat amantem,
Illa redit: juvenemque oculis, animoque requirit:
Quantaque vitârit narrare pericula gestit.
Utque locum, et versam cognovit in arbore formam;
(Sic facit incertam pomi color) hæret, an hæc sit.
Dum dubitat, tremebunda videt pulsare cruentum
Membra solum, retroque pedem tulit: oraque buxo
Pallidiora gerens, exhorruit, æquoris instar,
Quod tremit, exiguâ cùm summum stringitur aurâ.
Sed postquam remorata suos cognovit amores;
Percutit indignos claro plangore lacertos:
Et laniata comas, amplexaque corpus amatum,
Vulnera supplevit lacrymis, fletumque cruori
Miscuit: et gelidis in vultibus oscula figens,
'Pyrame,' clamavit, 'quis te mihi casus ademit?
Pyrame, responde. Tua te, carissime, Thisbe
Nominat: exaudi, vultusque attolle jacentes.'
Ad nomen Thisbes oculos, jam morte gravatos,
Pyramus erexit, visâque recondidit illâ.
Quæ postquam vestemque suam cognovit, et ense
Vidit ebur vacuum; 'Tua te manus,' inquit, 'amorque
Perdidit, infelix. Est et mihi fortis in unum
Hoc manus: est et amor: dabit hic in vulnera vires.
Persequar exstinctum: letique miserrima dicar
Causa, comesque tui: quique a me morte revelli

Heu solâ poteras, poteris nec morte revelli. .
Hoc tamen amborum verbis estote rogati,
O multùm miseri, meus illiusque, parentes,
Ut, quos certus amor, quos hora novissima junxit,
Componi tumulo non invideatis eodem.
At tu, quæ ramis arbor miserabile corpus
Nunc tegis unius, mox es tectura duorum;
Signa tene cædis: pullosque, et luctibus aptos
Semper habe fœtus, gemini monumenta cruoris.'
Dixit: et aptato pectus mucrone sub imum
Incubuit ferro; quod adhuc a cæde tepebat.
  Vota tamen tetigêre deos, tetigêre parentes:
Nam color in pomo est, ubi permaturuit, ater:
Quodque rogis superest, unâ requiescit in urnâ.

INO ET MELICERTA IN DEOS MUTATI.

v. 416.

Tum verò totis Bacchi memorabile Thebis
Numen erat; magnasque novi matertera vires
Narrat ubique dei: de totque sororibus expers
Una doloris erat, nisi quem fecêre sorores.
  Adspicit hanc natis, thalamoque Athamantis habentem
Sublimes animos, et alumno numine, Juno;
Nec tulit: et secum, 'Potuit de pellice natus
Vertere Mæonios, pelagoque immergere, nautas,
Et laceranda suæ nati dare viscera matri,
Et triplices operire novis Minyeïdas alis:
Nil poterit Juno, nisi inultos flere dolores?
Idque mihi satis est? hæc una potentia nostra est?
Ipse docet quid agam; (fas est et ab hoste doceri)

Quidque furor valeat, Pentheâ cæde satisque
Ac supèr ostendit. Cur non stimuletur, eatque
Per cognata suis exempla furoribus Ino?'
  Est via declivis, funestâ nubila taxo:
Ducit ad infernas per muta silentia sedes.
Styx nebulas exhalat iners: umbræque recentes
Descendunt illâc, simulacraque functa sepulcris.
Pallor Hiemsque tenent latè loca senta: novique,
Quâ sit iter, manes, Stygiam quod ducit ad urbem,
Ignorant: ubi sit nigri fera regia Ditis.
Mille capax aditus, et apertas undique portas
Urbs habet. Utque fretum de totâ flumina terrâ,
Sic omnes animas locus accipit ille; nec ulli
Exiguus populo est, turbamve accedere sentit.
Errant exsangues sine corpore et ossibus umbræ:
Parsque forum celebrant, pars imi tecta tyranni;
Pars alias artes, antiquæ imitamina vitæ,
Exercent; aliam partem sua pœna coercet.
  Sustinet ire illuc, cælesti sede relictâ,
(Tantum odiis iræque dabat) Saturnia Juno.
Quò simul intravit, sacroque a corpore pressum
Ingemuit limen; tria Cerberus extulit ora,
Et tres latratus simul edidit. Illa sorores
Nocte vocat genitas, grave et implacabile numen.
(Carceris ante fores clausas adamante sedebant:
Deque suis atros pectebant crinibus angues.)
Quam simul agnôrunt inter caliginis umbras;
Surrexêre deæ. Sedes scelerata vocatur.
Viscera præbebat Tityos lanianda; novemque
Jugeribus distentus erat. Tibi, Tantale, nullæ
Deprenduntur aquæ; quæque imminet, effugit arbos.
Aut petis, aut urges ruiturum, Sisyphe, saxum.

Volvitur Ixion: et se sequiturque fugitque.
Molirique suis letum patruelibus ausæ,
Adsiduæ repetunt, quas perdant, Belides undas.
Quos omnes acie postquam Saturnia torvâ
Vidit, et ante omnes Ixiona; rursus ab illo
Sisyphon adspiciens, 'Cur hic e fratribus,' inquit,
'Perpetuas patitur pœnas; Athamanta superbum
Regia dives habet: qui me cum conjuge semper
Sprevit?' et exponit causas odiique viæque;
Quidque velit. Quod vellet, erat, ne regia Cadmi
Staret; et in facinus traherent Athamanta sorores.
Imperium, promissa, preces confundit in unum:
Sollicitatque deas. Sic hæc Junone locutâ,
Tisiphone canos, ut erat, turbata capillos
Movit: et obstantes rejecit ab ore colubras.
Atque ita, 'Non longis opus est ambagibus,' infit.
'Facta puta, quæcunque jubes: inamabile regnum
Desere: teque refer cœli melioris ad auras.'
  Læta redit Juno: quam cœlum intrare parantem
Roratis lustravit aquis Thaumantias Iris.
  Nec mora; Tisiphone madefactam sanguine sumit
Importuna facem: fluidoque cruore rubentem
Induitur pallam; tortoque incingitur angue:
Egrediturque domo. Luctus comitantur euntem,
Et Pavor, et Terror, trepidoque Insania vultu.
Limine constiterat: postes tremuisse feruntur
Æolii; pallorque fores infecit acernas:
Solque locum fugit. Monstris exterrita conjux,
Territus est Athamas: tectoque exire parabant.
Obstitit infelix, aditumque obsedit, Erinnys:
Nexaque vipereis distendens brachia nodis,
Cæsariem excussit. Motæ sonuêre colubræ:

Parsque jacens humeris, pars circum tempora lapsæ
Sibila dant, saniemque vomunt, linguasque coruscant.
Inde duos mediis abrumpit crinibus angues;
Pestiferâque manu raptos immisit. At illi
Inoösque sinus Athamanteosque pererrant;
Inspirantque graves animas: nec vulnera membris
Ulla ferunt: mens est, quæ diros sentiat ictus.
Attulerat secum liquidi quoque monstra veneni,
Oris Cerberei spumas, et virus Echidnæ;
Erroresque vagos, cæcæque oblivia mentis,
Et scelus, et lacrymas, rabiemque, et cædis amorem;
Omnia trita simul: quæ, sanguine mista recenti,
Coxerat ære cavo, viridi versata cicutà.
Dumque pavent illi; vertit furiale venenum
Pectus in amborum, præcordiaque intima movit.
Tum face jactatâ per eundem sæpius orbem,
Consequitur motos velociter ignibus ignes.
Sic victrix, jussique potens, ad inania magni
Regna redit Ditis: sumptumque recingitur anguem.
  Protinus Æolides medià furibundus in aulâ
Clamat, 'Iö, comites, his retia tendite silvis:
Hìc modò cum geminâ visa est mihi prole leæna.'
Utque feræ, sequitur vestigia conjugis amens:
Deque sinu matris ridentem, et parva Learchum
Brachia tendentem, rapit, et bis terque per auras
More rotat fundæ: rigidoque infantia saxo
Discutit ossa ferox. Tum denique concita mater,
(Seu dolor hoc fecit, seu sparsi causa veneni;)
Exululat; passisque fugit malè sana capillis:
Teque ferens parvum nudis, Melicerta, lacertis,
'Evoe, Bacche,' sonat. Bacchi sub nomine Juno
Risit: et, 'Hos usus præstet tibi,' dixit, 'alumnus.'

Imminet æquoribus scopulus. Pars ima cavatur
Fluctibus, et tectas defendit ab imbribus undas:
Summa riget, frontemque in apertum porrigit æquor.
Occupat hunc (vires insania fecerat) Ino:
Seque super pontum, nullo tardata timore,
Mittit, onusque suum. Percussa recanduit unda.
At Venus immeritæ neptis miserata labores,
Sic patruo blandita suo est: 'O numen aquarum,
Proxima cui cœlo cessit, Neptune potestas;
Magna quidem posco: sed tu miserere meorum,
Jactari quos cernis in Ionio immenso:
Et dis adde tuis. Aliqua et mihi gratia ponto est:
Si tamen in dio quondam concreta profundo,
Spuma fui, Grajumque manet mihi nomen ab illâ.'
Adnuit oranti Neptunus; et abstulit illis,
Quod mortale fuit; majestatemque verendam
Imposuit; nomenque simul faciemque novavit:
Leucotheëque deum cum matre Palæmona dixit.

CADMUS ET HERMIONE IN SERPENTES MUTATI.

v. 562.

Nescit Agenorides natam parvumque nepotem
Æquoris esse deos. Luctu serieque malorum
Victus, et ostentis, quæ plurima viderat, exit
Conditor urbe suâ; tanquam fortuna locorum,
Non sua se premeret: longisque erratibus actus
Contigit Illyricos profugâ cum conjuge fines.
Jamque malis annisque graves, dum prima retractant
Fata domûs, releguntque suos sermone labores;
'Num sacer ille meâ trajectus cuspide serpens,'

Cadmus ait, 'fuerit; tum, cùm Sidone profectus
Vipereos sparsi per humum, nova semina, dentes?
Quem si cura deûm tam certâ vindicat irâ,
Ipse precor serpens in longam porrigar alvum.'
Dixit: et, ut serpens, in longam tenditur alvum;
Duratæque cuti squamas increscere sentit,
Nigraque cæruleis variari corpora guttis:
In pectusque cadit pronus: commissaque in unum
Paulatim tereti sinuantur acumine crura.
Brachia jam restant: quæ restant, brachia tendit;
Et lacrymis per adhuc humana fluentibus ora,
'Accede, o conjux, accede, miserrima,' dixit:
'Dumque aliquid superest de me, me tange, manumque
Accipe, dum manus est; dum non totum occupat anguis.'
Ille quidem vult plura loqui: sed lingua repentè
In partes est fissa duas. Nec verba volenti
Sufficiunt: quotiesque aliquos parat edere questus,
Sibilat: hanc illi vocem Natura relinquit.
Nuda manu feriens, exclamat, pectora, conjux,
'Cadme, mane: teque his, infelix, exue monstris.
Cadme, quid hoc? ubi pes? ubi sunt humerique manusque?
Et color, et facies, et, dum loquor, omnia? Cur non
Me quoque, cœlestes, in eandem vertitis anguem?'
Dixerat. Ille suæ lambebat conjugis ora:
Inque sinus caros, veluti cognosceret, ibat;
Et dabat amplexus; adsuetaque colla petebat.
Quisquis adest (aderant comites) terretur. At illos
Lubrica permulcent cristati colla dracones,
Et subitò duo sunt; junctoque volumine serpunt;
Donec in appositi nemoris subiêre latebras.

Nunc quoque nec fugiunt hominem, nec vulnere lædunt:
Quidque prius fuerint, placidi meminere dracones.

ATLAS IN MONTEM MUTATUS.

v. 620.

Inde per immensum ventis discordibus actus
Nunc huc, nunc illuc, exemplo nubis aquosæ,
Fertur, et ex alto seductas æthere longè
Despectat terras; totumque supervolat orbem.
Ter gelidas Arctos, ter Cancri brachia vidit:
Sæpe sub occasus, sæpe est ablatus in ortus.
Jamque cadente die, veritus se credere nocti,
Constitit Hesperio, regnis Atlantis, in orbe;
Exiguamque petit requiem, dum Lucifer ignes
Evocet Auroræ, currus Aurora diurnos.
Hic hominum cunctos ingenti corpore præstans
Japetionides Atlas fuit. Ultima tellus
Rege sub hoc, et pontus erat, qui solis anhelis
Æquora subdit equis, et fessos excipit axes.
Mille greges illi, totidemque armenta per herbas
Errabant: et humum vicinia nulla premebant.
Arboreæ frondes, auro radiante virentes,
Ex auro ramos, ex auro poma tegebant.
'Hospes,' ait Perseus illi, 'seu gloria tangit
Te generis magni; generis mihi Jupiter auctor:
Sive es mirator rerum; mirabere nostras.
Hospitium requiemque peto.' Memor ille vetustæ
Sortis erat: (Themis hanc dederat Parnassia sortem)
'Tempus, Atla, veniet, tua quo spoliabitur auro
Arbor: et hunc prædæ titulum Jove natus habebit.'
Id metuens, solidis pomaria clauserat Atlas

Mœnibus, et vasto dederat servanda draconi:
Arcebatque suis externos finibus omnes.
Huic quoque, 'Vade procul, ne longè gloria rerum,
Quas mentiris,' ait, 'longè tibi Jupiter absit.'
Vimque minis addit: foribusque expellere tentat
Cunctantem, et placidis miscentem fortia dictis.
Viribus inferior, (quis enim par esset Atlanti
Viribus?) 'At quoniam parvi tibi gratia nostra est;
Accipe munus,' ait; lævâque a parte Medusæ
Ipse retroversus squallentia prodidit ora.
Quantus erat, mons factus Atlas. Jam barba comæque
In silvas abeunt: juga sunt humerique manusque.
Quod caput antè fuit, summo est in monte cacumen.
Ossa lapis fiunt. Tum partes auctus in omnes
Crevit in immensum, (sic di statuistis) et omne
Cum tot sideribus cœlum requievit in illo.

PERSEOS ET ANDROMEDÆ NUPTIÆ.

v. 662.

Clauserat Hippotades æterno carcere ventos:
Admonitorque operum cœlo clarissimus alto
Lucifer ortus erat. Pennis ligat ille resumptis
Parte ab utrâque pedes; teloque adcingitur unco:
Et liquidum motis talaribus aëra findit.
Gentibus innumeris circùmque infràque relictis,
Æthiopum populos, Cepheïa conspicit arva.
Illic immeritam maternæ pendere linguæ
Andromedan pœnas immitis jusserat Ammon.
Quam simul ad duras religatam brachia cautes
Vidit Abantiades; ait, 'O non digna catenis,

Pande requirenti nomen terræque tuumque;
Et cur vincla geras.' Primò silet illa: nec audet
Appellare virum virgo: manibusque modestos
Celâsset vultus; si non religata fuisset.
Lumina, quod potuit, lacrymis implevit obortis.
Sæpius instanti, sua ne delicta fateri
Nolle videretur, nomen terræque suumque,
Quantaque maternæ fuerit fiducia formæ,
Indicat. Et, nondum memoratis omnibus, unda
Insonuit: veniensque immenso bellua ponto
Eminet, et latum sub pectore possidet æquor.
Conclamat virgo: genitor lugubris, et amens
Mater adest; ambo miseri, sed justiùs illa.
Nec secum auxilium, sed dignos tempore fletus,
Plangoremque ferunt: vinctoque in corpore adhærent.
Cùm sic hospes ait: 'Lacrymarum longa manere
Tempora vos poterunt: ad opem brevis hora ferendam est.
Hanc ego si peterem Perseus Jove natus, et ille
Gorgonis anguicomæ Perseus superator, et alis
Æthereas ausus jactatis ire per auras;
Præferrer cunctis certè gener. Addere tantis
Dotibus et meritum (faveant modò numina) tento.
Ut mea sit, servata meâ virtute, paciscor.'
Accipiunt legem, (quis enim dubitaret?) et orant,
Promittuntque supèr regnum dotale, parentes.
Ecce velut navis, præfixo concita rostro,
Sulcat aquas, juvenum sudantibus acta lacertis;
Sic fera, dimotis impulsu pectoris undis,
Tantum aberat scopulis, quantum Balearica torto
Funda potest plumbo medii transmittere cœli:
Cùm subitò juvenis, pedibus tellure repulsâ,

Arduus in nubes abiit. Ut in æquore summo
Umbra viri visa est, visam fera sævit in umbram
Utque Jovis præpes, vacuo cùm vidit in arvo
Præbentem Phœbo liventia terga draconem,
Occupat aversum: neu sæva retorqueat ora,
Squamigeris avidos figit cervicibus ungues:
Sic celeri fissum præpes per inane volatu
Terga feræ pressit: dextroque frementis in armo
Inachides ferrum curvo tenus abdidit hamo.
Vulnere læsa gravi, modò se sublimis in auras
Attollit: modò subdit aquis: modò more ferocis
Versat apri, quem turba canum circumsona terret.
Ille avidos morsus velocibus effugit alis:
Quâque patent, nunc terga cavis super obsita conchis,
Nunc laterum costas, nunc quâ tenuissima cauda
Desinit in piscem, falcato vulnerat ense.
Bellua pœniceo mistos cum sanguine fluctus
Ore vomit. Maduêre graves adspergine pennæ.
Nec bibulis ultrà Perseus talaribus ausus
Credere; conspexit scopulum: qui vertice summo
Stantibus exit aquis; operitur ab æquore moto.
Nixus eo, rupisque tenens juga prima sinistrâ,
Ter quater exegit repetita per ilia ferrum.
  Littora cum plausu clamor superasque deorum
Implevêre domos. Gaudent, generumque salutant,
Auxiliumque, domûs servatoremque fatentur
Cassiope, Cepheusque pater. Resoluta catenis
Incedit virgo, pretiumque et causa laboris.
  Dîs tribus ille focos totidem de cespite ponit;
Lævum Mercurio, dextrum tibi, bellica virgo;
Ara Jovis media est. Mactatur vacca Minervæ,
Alipedi vitulus; taurus tibi, summe deorum.

Protinus Andromedan, et tanti præmia facti
Indotata rapit.: Tædas Hymenæus Amorque
Præcutiunt: largis satiantur odoribus ignes:
Sertaque dependent tectis: lotique, lyræque,
Tibiaque, et cantus, amini felicia læti
Argumenta, sonant; reseratis aurea valvis
Atria tota patent, pulchroque instructa paratu
Cephenis proceres ineunt convivia regis.
Postquam epulis functi generosi munere Bacchi
Diffudère animos; cultusque habitusque locorum
Quærit Abantiades: quærenti protinus unus
[Narrat Lyncides, moresque, habitusque virorum.]
Quæ simul edocuit, 'Nunc, o fortissime,' dixit,
'Fare precor, Perseu, quantâ virtute, quibusque
Artibus abstuleris crinita draconibus ora.'
Narrat Agenorides, gelido sub Atlante jacentem
Esse locum, solidæ tutum munimine molis:
Cujus in introïtu geminas habitâsse sorores
Phorcydas, unius partitas luminis usum:
Id se solerti furtim, dum traditur, astu
Suppositâ cepisse manu: perque abdita longè,
Deviaque, et silvis horrentia saxa fragosis,
Gorgoneas tetigisse domos: passimque per agros,
Perque vias vidisse hominum simulacra, ferarumque,
In silicem ex ipsis visâ conversa Medusâ:
Se tamen horrendæ clypei, quod læva gerebat,
Ære repercusso formam adspexisse Medusæ:
Dumque gravis somnus colubrasque ipsamque tenebat,
Eripuisse caput collo: pennisque fugacem
Pegason, et fratrem, matris de sanguine natos.

LIBER V.

PHINEUS ET SOCII IN SAXA MUTATI.

v. 1.

Dumque ea Cephenûm medio Danäeïus heros
Agmine commemorat; fremitu regalia turbæ
Atria complentur: nec conjugialia festa
Qui canat, est clamor; sed qui fera nunciet arma.
Inque repentinos convivia versa tumultus
Adsimulare freto possis: quod sæva quietum
Ventorum rabies motis exasperat undis.
Primus in his Phineus, belli temerarius auctor,
Fraxineam quatiens æratæ cuspidis hastam;
'En,' ait, 'en adsum præreptæ conjugis ultor.
Nec mihi te pennæ, nec falsum versus in aurum
Jupiter, eripient.' Conanti mittere Cepheus,
'Quid facis?' exclamat: 'quæ te, germane, furentem
Mens agit in facinus? Meritisne hæc gratia tantis
Redditur? hâc vitam servatæ dote rependis?
Quam tibi non Perseus, verum si quæris, ademit,
Sed grave Nereïdum numen, sed corniger Ammon,
Sed quæ visceribus veniebat bellua ponto
Exsaturanda meis. Illo tibi tempore rapta est,
Quo peritura fuit. Nisi si, crudelis, id ipsum
Exigis, ut pereat: luctuque levabere nostro.
Scilicet haud satis est, quòd, te spectante, revincta est;
Et nullam quòd opem patruus sponsusve tulisti:
Insuper, a quoquam quòd sit servata, dolebis;

Præmiaque eripies? quæ si tibi magna videntur;
Ex illis scopulis, ubi erant affixa, petisses:
Nunc sine, qui petiit, per quem non orba senectus,
Ferre, quod et meritis et voce est pactus: eumque
Non tibi, sed certæ prælatum intellige morti.'
Ille nihil contrà: sed et hunc, et Persea vultu
Alterno spectans, petat hunc ignorat, an illum.
Cunctatusque brevi, contortam viribus hastam,
Quantas ira dabat, nequicquam in Persea misit.
Ut stetit illa toro; stratis tum denique Perseus
Exsiluit: teloque ferox inimica remisso
Pectora rupisset; nisi post altaria Phineus
Isset: et (indignum) scelerato profuit ara.
Fronte tamen Rhœti non irrita cuspis adhæsit.
Qui postquam cecidit, ferrumque ex osse revulsum est,
Palpitat, et positas adspergit sanguine mensas.
  Tum verò indomitas ardescit vulgus in iras,
Telaque conjiciunt: et sunt, qui Cephea dicant
Cum genero debere mori. Sed limine tecti
Exierat Cepheus; testatus jusque, fidemque,
Hospitiique deos, ea, se prohibente, moveri.
  Bellica Pallas adest, et protegit ægide fratrem:
Datque animos. Erat Indus Athis, quem, flumine Gange
Edita, Limnate vitreis peperisse sub antris
Creditur, egregius formâ: quam divite cultu
Augebat, bis adhuc octonis integer annis;
Inductus chlamydem Tyriam, quam limbus obibat
Aureus: ornabant aurata monilia collum,
Et madidos myrrhâ curvum crinale capillos.
Ille quidem jaculo quamvis distantia misso
Figere doctus erat; sed tendere doctior arcus.
Tum quoque lenta manu flectentem cornua Perseus

Stipite, qui mediâ positus fumabat in aulâ,
Perculit; et fractis confudit in ossibus ora.
Hunc ubi laudatos jactantem in sanguine vultus
Assyrius vidit Lycabas, junctissimus illi
Et comes, et veri non dissimulator amoris;
Postquam exhalantem sub acerbo vulnere vitam
Deploravit Athin; quos ille tetenderat, arcus
Adripit; et, 'Mecum tibi sint certamina,' dixit:
'Nec longùm pueri fato lætabere; quo plus
Invidiæ, quàm laudis, habes.' Hæc omnia nondum
Dixerat: emicuit nervo penetrabile telum:
Vitatumque, tamen sinuosâ veste pependit.
Vertit in hunc harpen, spectatam cæde Medusæ,
Acrisioniades, adigitque in pectus. At ille
Jam moriens, oculis sub nocte natantibus atrâ,
Circumspexit Athin: seque adclinavit in illum:
Et tulit ad manes junctæ solatia mortis.
Nec Phineus ausus concurrere cominus hosti,
Intorquet jaculum: quod detulit error in Idan,
Expertem frustrà belli, et neutra arma secutum.
Ille tuens oculis immitem Phinea torvis,
'Quandoquidem in partes,' ait, 'abstrahor, accipe, Phineu,
Quem fecisti hostem, pensaque hoc vulnere vulnus.'
Jamque remissurus tractum de corpore telum
Sanguine defectos cecidit collapsus in artus.
Hic quoque Cephenum post regem primus Odites
Ense jacet Clymeni: Protenora perculit Hypseus:
Hypsea Lyncides. Fuit et grandævus in illis
Emathion, æqui cultor, timidusque deorum:
Quem quoniam prohibent anni bellare, loquendo
Pugnat; et incessit, scelerataque devovet arma.
Huic Chromis amplexo tremulis altaria palmis

Demetit ense caput; quod protinus incidit aræ:
Atque ibi semanimi verba exsecrantia linguâ
Edidit, et medios animam exspiravit in ignes.
Plus tamen exhausto superest: namque omnibus unum
Opprimere est animus. Conjurata undique pugnant
Agmina pro causâ, meritum impugnante fidemque.
Hàc pro parte socer frustrà pius, et nova conjux,
Cum genitrice, favent; ululatuque atria complent.
Sed sonus armorum superat, gemitusque cadentûm:
Pollutosque semel multo Bellona Penates
Sanguine perfundit; renovataque prœlia miscet.
  Circueunt unum Phineus, et mille secuti
Phinea. Tela volant hibernâ grandine plura
Præter utrumque latus, præterque et lumen et aures.
Applicat hinc humeros ad magnæ saxa columnæ:
Tutaque terga gerens, adversaque in agmina versus,
Sustinet instantes. Instabant parte sinistrâ
Chaonius Molpeus, dextrâ Nabathæus Ethemon.
Tigris ut, auditis diversâ valle duorum
Exstimulata fame mugitibus armentorum,
Nescit utrò potiùs ruat; et ruere ardet utròque:
Sic dubius Perseus, dextrâ lævâne feratur,
Molpea trajecti submovit vulnere cruris;
Contentusque fugâ est. Neque enim dat tempus Ethemon;
Sed furit: et, cupiens alto dare vulnera collo,
Non circumspectis exactum viribus ensem
Fregit: et extremâ percussæ parte columnæ
Lamina dissiluit; dominique in gutture fixa est.
Non tamen ad letum causas satìs illa valentes
Plaga dedit. Trepidum Perseus, et inermia frustrà
Brachia tendentem Cyllenide confodit harpe.

Verùm ubi virtutem turbæ succumbere vidit,
'Auxilium,' Perseus, 'quoniam sic cogitis ipsi,'
Dixit, 'ab hoste petam; vultus avertite vestros,
Si quis amicus adest:' et Gorgonis extulit ora.
'Quære alium, tua quem moveant miracula,' dixit
Thescelus: utque manu jaculum fatale parabat
Mittere, in hoc hæsit signum de marmore gestu.
Proximus huic Ampyx animi plenissima magni
Pectora Lyncidæ gladio petit: inque petendo
Dextera diriguit, nec citrà mota, nec ultrà.
At Nileus, qui se genitum septemplice Nilo
Ementitus erat, clypeo quoque flumina septem
Argento partim, partim cælaverat auro,
'Adspice,' ait, 'Perseu, nostræ primordia gentis:
Magna feres tacitas solatia mortis ad umbras,
A tanto cecidisse viro.' Pars ultima vocis
In medio suppressa sono est: adapertaque velle
Ora loqui credas; nec sunt ea pervia verbis.
Increpat hos, 'Vitioque animi, non crinibus,' inquit,
'Gorgoneis torpetis,' Eryx: 'incurrite mecum;
Et prosternite humi juvenem, magica arma moventem.'
Incursurus erat; tenuit vestigia tellus:
Immotusque silex, armataque mansit imago.
Hi tamen ex merito pœnam subiêre; sed unus
Miles erat Persei, pro quo dum pugnat, Aconteus,
Gorgone conspectâ saxo concrevit oborto.
Quem ratus Astyages etiamnum vivere, longo
Ense ferit: sonuit tinnitibus ensis acutis.
Dum stupet Astyages, naturam traxit eandem:
Marmoreoque manet vultus mirantis in ore.
Nomina longa mora est mediâ de plebe virorum
Dicere. Bis centum restabant corpora pugnæ:

Gorgone bis centum riguerunt corpora visâ.
Pœnitet injusti nunc denique Phinea belli.
Sed quid agat? Simulacra videt diversa figuris;
Agnoscitque suos: et nomine quemque vocatos
Poscit opem: credensque parum, sibi proxima tangit
Corpora: marmor erant. Avertitur; atque ita supplex,
Confessasque manus, obliquaque brachia tendens,
'Vincis,' ait, 'Perseu: remove fera monstra; tuæque
Saxificos vultus, quæcumque ea, tolle Medusæ.
Tolle, precor. Non nos odium, regnive cupido
Compulit ad bellum: pro conjuge movimus arma.
Causa fuit meritis melior tua, tempore nostra.
Non cessisse piget. Nihil, o fortissime, præter
Hanc animam concede mihi: tua cætera sunto.'
Talia dicenti, neque eum, quem voce rogabat,
Respicere audenti, 'Quod,' ait, 'timidissime Phineu,
Et possum tribuisse, et magnum munus inerti est,
(Pone metum) tribuam: nullo violabere ferro.
Quin etiam mansura dabo monumenta per ævum;
Inque domo soceri semper spectabere nostri·
Ut mea se sponsi soletur imagine conjux.'
Dixit: et in partem Phorcynida transtulit illam,
Ad quam se trepido Phineus obverterat ore.
Tum quoque conanti sua flectere lumina cervix
Diriguit, saxoque oculorum induruit humor.
Sed tamen os timidum, vultusque in marmore supplex,
Submissæque manus, faciesque obnoxia mansit.

PROSERPINA A PLUTONE RAPTA.

v. 341.

Prima Ceres unco glebam dimovit aratro:
Prima dedit fruges, alimentaque mitia terris:
Prima dedit leges. Cereris sumus omnia munus.
Illa canenda mihi est. Utinam modò dicere possem
Carmina digna deæ! certè dea carmine digna est. +
Vasta giganteis ingesta est insula membris
Trinacris; et magnis subjectum molibus urguet
Ætherias ausum sperare Typhoëa sedes.
Nititur ille quidem, pugnatque resurgere sæpe:
Dextra sed Ausonio manus est subjecta Peloro:
Læva, Pachyne, tibi; Lilibæo crura premuntur:
Degravat Ætna caput: sub quâ resupinus arenas
Ejectat, flammamque fero vomit ore Typhoeus.
Sæpe remoliri luctatur pondera terræ,
Oppidaque, et magnos evolvere corpore montes.
Inde tremit tellus: et rex pavet ipse silentûm.
Ne pateat, latoque solum retegatur hiatu;
Immissusque dies trepidantes terreat umbras.
Hanc metuens cladem tenebrosâ sede tyrannus
Exierat: curruque atrorum vectus equorum
Ambibat Siculæ cautus fundamina terræ,
Postquam exploratum satis est loca nulla labare;
Depositique metus: videt hunc Erycina vagantem
Monte suo residens, natumque amplexa volucrem;
'Arma, manusque meæ, mea, nate, potentia,' dixit,
'Illa, quibus superas omnes, cape tela, Cupido,
Inque dei pectus celeres molire sagittas,

Cui triplicis cessit fortuna novissima regni.
Tu superos, ipsumque Jovem, tu numina ponti
Victa domas, ipsumque, regit qui numina ponti.
Tartara quid cessant? cur non matrisque tuumque
Imperium profers? agitur pars tertia mundi.
Et tamen in cœlo, quæ jam patientia nostra est,
Spernimur: ac mecum vires minuuntur Amoris.
Pallada nonne vides, jaculatricemque Dianam,
Abscessisse mihi? Cereris quoque filia virgo,
Si patiemur, erit: nam spes affectat easdem.
At tu, pro socio si qua est mea gratia regno,
Junge deam patruo.' Dixit Venus. Illè pharetram
Solvit: et arbitrio matris de mille sagittis
Unam seposuit, sed quâ nec acutior ulla,
Nec minùs incerta est, nec quæ magis audiat arcum.
Oppositoque genu curvavit flexile cornu:
Inque cor hamatâ percussit arundine Ditem.
  Haud procul Hennæis lacus est a mœnibus altæ,
Nomine Pergus, aquæ. Non illo plura Caÿstros
Carmina cygnorum labentibus audit in undis.
Silva coronat aquas, cingens latus omne; suisque
Frondibus, ut velo, Phœbeos submovet ictus.
Frigora dant rami, Tyrios humus humida flores.
Perpetuum ver est. Quo dum Proserpina luco
Ludit, et aut violas, aut candida lilia carpit;
Dumque puellari studio calathosque sinumque
Implet, et æquales certat superare legendo;
Penè simul visa est, dilectaque, raptaque Diti:
Usque adeò properatur amor. Dea territa mœsto
Et matrem, et comites, sed matrem sæpius, ore
Clamat: et, ut summâ vestem laniârat ab orâ,
Collecti flores tunicis cecidêre remissis.

Tantaque simplicitas puerilibus affuit annis,
Hæc quoque virgineum movit jactura dolorem.
Raptor agit currus, et nomine quemque vocatos
Exhortatur equos: quorum per colla jubasque
Excutit obscurâ tinctas ferrugine habenas.
Perque lacus altos, et olentia sulfure fertur
Stagna Palicorum, ruptâ ferventia terrâ:
Et qua Bacchiadæ, bimari gens orta Corintho.
Inter inæquales posuerunt mœnia portus.
Est medium Cyanes, et Pisææ Arethusæ,
Quod coït angustis inclusum cornibus æquor.
Hic fuit, a cujus stagnum quoque nomine dictum est,
Inter Sicelidas Cyane celeberrima nymphas;
Agnovitque deum: 'Nec longiùs ibitis,' inquit:
'Non potes invitæ Cereris gener esse: roganda,
Non rapienda fuit. Quòd si componere magnis
Parva mihi fas est; et me dilexit Anapis.
Exorata tamen, nec, ut hæc, exterrita nupsi,'
Dixit: et, in partes diversas brachia tendens,
Obstitit. Haud ultrà tenuit Saturnius iram:
Terribilesque hortatus equos, in gurgitis ima
Contortum valido sceptrum regale lacerto
Condidit. Icta viam tellus in Tartara fecit,
Et pronos currus medio cratere recepit.
At Cyane, raptamque deam, contemptaque fontis
Jura sui mœrens, inconsolabile vulnus
Mente gerit tacitâ, lacrymisque absumitur omnis:
Et, quarum fuerat magnum modò numen, in illas
Extenuatur aquas. Molliri membra videres:
Ossa pati flexus: ungues posuisse rigorem:
Primaque de totâ tenuissima quæque liquescunt,
Cærulei crines, digitique, et crura, pedesque:

Nam orevis in gelidas membris exilibus undas
Transitus est. Post hæc tergumque, humerique, latusque,
Pectoraque in tenues abeunt evanida rivos.
Denique pro vivo vitiatas sanguine venas
Lympha subit: restatque nihil, quod prendere possis.
Interea pavidæ nequicquam filia matri
Omnibus est terris, omni quæsita profundo.
Illam non rutilis veniens Aurora capillis
Cessantem vidit, non Hesperus: illa duabus
Flammiferâ pinus manibus succendit ab Ætnâ;
Perque pruinosas tulit irrequieta tenebras.
Rursus, ut alma dies hebetârat sidera, natam
Solis ad occasum, solis quærebat ab ortu.
Fessa labore sitim collegerat; oraque nulli
Colluerant fontes: cùm tectam stramine vidit
Fortè casam; parvasque fores pulsavit: at inde
Prodit anus; divamque videt; lymphamque roganti,
Dulce dedit, tostâ quod coxerat antè polentâ.
Dum bibit illa datum, duri puer oris et audax
Constitit ante deam: risitque, avidamque vocavit.
Offensa est: neque adhuc epotâ parte loquentem
Cum liquido mistâ perfudit diva polentâ.
Combibit os maculas; et, quâ modò brachia gessit,
Crura gerit: cauda est mutatis addita membris:
Inque brevem formam, ne sit vis magna nocendi,
Contrahitur: parvâque minor mensura lacertâ est.
Mirantem, flentemque, et tangere monstra parantem
Fugit anum; latebramque petit: aptumque colori
Nomen habet, variis stellatus corpora guttis.
Quas dea per terras, et quas erraverit undas,
Dicere longa mora est. Quærenti defuit orbis.
Sicaniam repetit. Dumque omnia lustrat eundo;

Venit et ad Cyanen: ea, ni mutata fuisset,
Omnia narrâsset, sed et os et lingua volenti
Dicere non aderant: nec, quo loqueretur, habebat.
Signa tamen manifesta dedit: notamque parenti,
Illo fortè loco delapsam, gurgite sacro
Persephones zonam summis ostendit in undis.
Quam simul agnovit, tanquam tum denique raptam
Scîsset, inornatos laniavit diva capillos:
Et repetita suis percussit pectora palmis.
Nec scit adhuc ubi sit: terras tamen increpat omnes;
Ingratasque vocat, nec frugum munere dignas.
Trinacriam ante alias, in quâ vestigia damni
Reperit. Ergo illic sævâ vertentia glebas
Fregit aratra manu; parilique irata colonos
Ruricolasque boves leto dedit; arvaque jussit
Fallere depositum, vitiataque semina fecit.
Fertilitas terræ, latum vulgata per orbem,
Cassa jacet: primis segetes moriuntur in herbis:
Et modò sol nimius, nimius modò corripit imber.
Sideraque, ventique nocent: avidæque volucres
Semina jacta legunt: lolium, tribulique fatigant
Triticeas messes, et inexpugnabile gramen.
  Tùm caput Eleis Alpheïas extulit undis:
Rorantesque comas a fronte removit ad aures.
Atque ait: 'O toto quæsitæ virginis orbe,
Et frugum genitrix, immensos siste labores:
Neve tibi fidæ violenta irascere terræ.
Terra nihil meruit: patuitque invita rapinæ.
Nec sum pro patriâ supplex: huc hospita veni.
Pisa mihi patria est; et ab Elide ducimus ortum.
Sicaniam peregrina colo: sed gratior omni
Hæc mihi terra solo est. Hos nunc Arethusa penates,

Hanc habeo sedem; quam tu, mitissima, serva.
Mota loco cur sim, tantique per æquoris undas
Advehar Ortygiam, veniet narratibus hora
Tempestiva meis; cùm tu curisque levata,
Et vultûs melioris eris. Mihi pervia tellus
Præbet iter: subterque imas ablata cavernas
Hic caput attollo, desuetaque sidera cerno.
Ergo, dum Stygio sub terris gurgite labor,
Visa tua est oculis illic Proserpina nostris.
Illa quidem tristis, nec adhuc interrita vultu;
Sed regina tamen, sed opaci maxima mundi;
Sed tamen inferni pollens matrona tyranni.'
Mater ad auditas stupuit, ceu saxea, voces:
Attonitæque diu similis fuit: utque dolore
Pulsa gravi gravis est amentia; curribus auras
Exit in ætherias: ibi toto nubila vultu
Ante Jovem passis stetit invidiosa capillis.
'Proque meo venio supplex tibi, Jupiter,' inquit,
'Sanguine, proque tuo. Si nulla est gratia matris;
Nata patrem moveat; neu sit tibi cura, precamur,
Vilior illius, quòd nostro est edita partu.
En quæsita diu tandem mihi nata reperta est:
Si reperire vocas, amittere certiùs; aut si
Scire ubi sit, reperire vocas. Quòd rapta, feremus;
Dummodo reddat eam: neque enim prædone marito
Filia digna tua est; si jam mea filia digna est.'
Jupiter excepit: 'Commune est pignus onusque
Nata mihi tecum: sed, si modò nomina rebus
Addere vera placet, non hoc injuria factum,
Verùm amor est: neque erit nobis gener ille pudori,
Tu modò, diva, velis. Ut desint cætera; quantum est
Esse Jovis fratrem! quid quòd nec cætera desunt,

Nec cedit nisi sorte mihi? Sed tanta cupido
Si tibi discidii; repetat Proserpina cœlum:
Lege tamen certâ; si nullos contigit illic
Ore cibos: nam sic Parcarum fœdere cautum est.'
Dixerat. At Cereri certum est educere natam.
Non ita fata sinunt: quoniam jejunia virgo
Solverat: et, cultis dum simplex errat in hortis,
Pœniceum curvâ decerpserat arbore pomum:
Sumptaque pallenti septem de cortice grana
Presserat ore suo: solusque ex omnibus illud
Viderat Ascalaphus: quem quondam dicitur Orphne,
Inter Avernales haud ignotissima nymphas,
Ex Acheronte suo furvis peperisse sub antris.
Vidit: et indicio reditum crudelis ademit.
Ingemuit regina Erebi; testemque profanam
Fecit avem: sparsumque caput Phlegethontide lymphâ
In rostrum, et plumas, et grandia lumina vertit.
Ille sibi ablatus fulvis amicitur ab alis;
Inque caput crescit; longosque reflectitur ungues;
Vixque movet natas per inertia brachia pennas;
Fœdaque fit volucris, venturi nuntia luctûs,
Ignavus bubo, dirum mortalibus omen.
At medius fratrisque sui mœstæque sororis
Jupiter ex æquo volventem dividit annum.
Nunc dea, regnorum numen commune duorum,
Cum matre est totidem, totidem cum conjuge menses.
Vertitur extemplo facies, et mentis, et oris:
Nam, modò quæ poterat Diti quoque mœsta videri,
Læta deæ frons est: ut sol, qui tectus aquosis
Nubibus antè fuit, victis ubi nubibus exit.

LIBER VI.

NIOBE IN STATUAM MUTATA.

v. 148.

Ante suos Niobe thalamos cognoverat illam,
Tum cùm Mæoniam virgo Sipylumque colebat.
Nec tamen admonita est pœnâ popularis Arachnes
Cedere cœlitibus, verbisque minoribus uti.
Multa dabant animos. Sed enim nec conjugis artes,
Nec genus amborum, magnique potentia regni,
Sic placuêre illi, quamvis ea cuncta placebant,
Ut sua progenies: et felicissima matrum
Dicta foret Niobe, si non sibi visa fuisset.
Nam sata Tiresiâ, venturi præscia, Manto
Per medias fuerat, divino concita motu,
Vaticinata vias: 'Ismenides, ite frequentes,
Et date Latonæ, Latonigenisque duobus,
Cum prece thura piâ: lauroque innectite crinem.
Ore meo Latona jubet.' Paretur: et omnes
Thebaïdes jussis sua tempora frondibus ornant:
Thuraque dant sanctis et verba precantia, flammis.
Ecce venit comitum Niobe celeberrima turbâ,
Vestibus intexto Phrygiis spectabilis auro:
Et, quantum ira sinit, formosa: movensque decoro
Cum capite immissos humerum per utrumque capillos
Constitit: utque oculos circumtulit alta superbos;
'Quis furor auditos,' inquit, 'præponere visis
Cœlestes? aut cur colitur Latona per aras;
Numen adhuc sine thure meum est? Mihi Tantalus auctor,

Cui licuit soli superorum tangere mensas.
Pleïadum soror est genitrix mihi: maximus Atlas
Est avus, ætherium qui fert cervicibus axem:
Jupiter alter avus: socero quoque glorior illo.
Me gentes metuunt Phrygiæ: me regia Cadmi
Sub dominâ est: fidibusque mei commissa mariti
Mœnia cum populis a meque viroque reguntur.
In quamcunque domûs adverto lumina partem,
Immensæ spectantur opes. Accedit eòdem
Digna deæ facies. Huc natas adjice septem,
Et totidem juvenes; et mox generosque nurusque.
Quærite nunc, habeat quam nostra superbia causam:
Nescio quoque audete satam Titanida Cæo
Latonam præferre mihi; cui maxima quondam
Exiguam sedem pariture terra negavit.
Nec cœlo, nec humo, nec aquis dea vestra recepta est.
Exsul erat mundi; donec miserata vagantem,
'Hospita tu terris erras, ego,' dixit, 'in undis,'
Instabilemque locum Delos dedit. Illa duobus
Facta parens: uteri pars est hæc septima nostri.
Sum felix: quis enim neget hoc? felixque manebo.
Hoc quoque quis dubitet? tutum me copia fecit.
Major sum, quàm cui possit Fortuna nocere.
Multaque ut eripiat; multò mihi plura relinquet.
Excessêre metum mea jam bona. Fingite demi
Huic aliquid populo natorum posse meorum;
Non tamen ad numerum redigar spoliata duorum
Latonæ: turbâ quo quantum distat ab orbâ?
Ite sacris, properate sacris; laurumque capillis
Ponite." Deponunt; infectaque sacra relinquunt
Quodque licet, tacito venerantur murmure numen.
  Indignata dea est: summoque in vertice Cynthi

Talibus est dictis geminâ cum prole locuta :—
'En ego vestra parens, vobis animosa creatis,
Et nisi Junoni, nulli cessura dearum,
An dea sim, dubitor: perque omnia sæcula cultis
Arceor, o nati, nisi vos succurritis, aris.
Nec dolor hic solus: diro convicia facto
Tantalis adjecit: vosque est postponere natis
Ausa suis: et me (quod in ipsam recidat) orbam
Dixit; et exhibuit linguam scelerata paternam.'
Adjectura preces erat his Latona relatis:
'Desine,' Phœbus ait, '(pœnæ mora longa) querelas.'
Dixit idem Phœbe: celerique per aëra lapsu
Contigerant tecti Cadmeïda nubibus arcem.
  Planus erat, latèque patens prope mœnia campus,
Adsiduis pulsatus equis; ubi turba rotarum,
Duraque mollierant subjectas ungula glebas.
Pars ibi de septem genitis Amphione fortes
Conscendunt in equos, Tyrioque rubentia fuco
Terga premunt; auroque graves moderantur habenas.
E quibus Ismenos, qui matri sarcina quondam
Prima suæ fuerat, dum certum flectit in orbem
Quadrupedes cursus, spumantiaque ora coërcet;
'Hei mihi!' conclamat; medioque in pectore fixus
Tela gerit, frænisque manu moriente remissis
In latus a dextro paulatim defluit armo.
Proximus, audito sonitu per inane pharetræ,
Fræna dabat Sipylus: veluti cùm præscius imbris
Nube fugit visâ, pendentiaque undique rector
Carbasa deducit, ne quâ levis effluat aura.
Fræna dabat. Dantem non evitabile telum
Consequitur: summâque tremens cervice sagitta
Hæsit; et exstabat nudum de gutture ferrum.

Ille, ut erat pronus, per colla admissa jubasque
Volvitur; et calido tellurem sanguine fœdat.
Phædimus infelix, et aviti nominis hæres
Tantalus, ut solito finem imposuêre labori,
Transierant ad opus nitidæ juvenile palæstræ:
Et jam contulerant arcto luctantia nexu
Pectora pectoribus; cùm tento concita cornu,
Sicut erant juncti, trajecit utrumque sagitta.
Ingemuêre simul; simul incurvata dolore
Membra solo posuêre; simul suprema jacentes
Lumina versârunt; animam simul exhalârunt.
Adspicit Alphenor, laniataque pectora plangens
Advolat, ut gelidos complexibus allevet artus:
Inque pio cadit officio: nam Delius illi
Intima fatifero rumpit præcordia ferro.
Quod simul eductum, pars est pulmonis in hamis
Eruta: cumque animâ cruor est effusus in auras.
At non intonsum simplex Damasichthona vulnus
Afficit. Ictus erat, quâ crus esse incipit, et quâ
Mollia nervosus facit internodia poples.
Dumque manu tentat trahere exitiabile telum,
Altera per jugulum pennis tenus acta sagitta est.
Expulit hanc sanguis: seque ejaculatus in altum
Emicat, et longè terebratâ prosilit aurâ.
Ultimus Ilioneus non profectura precando
Brachia sustulerat: 'Dìque o communiter omnes,'
Dixerat, (ignarus non omnes esse rogandos)—
'Parcite.' Motus erat, cùm jam revocabile telum
Non fuit, Arcitenens: minimo tamen occidit ille
Vulnere; non altâ percusso corde sagittâ.
  Fama mali, populique dolor, lacrymæque suorum
Tam subitæ matrem certam fecêre ruinæ,

Mirantem potuisse; irascentemque quòd ausi
Hoc essent superi, quòd tantum juris haberent.
Nam pater Amphion, ferro per pectus adacto,
Finierat moriens pariter cum luce dolorem.
  Heu quantùm hæc Niobe Niobe distabat ab illâ,
Quæ modò Latoïs populum submoverat aris,
Et mediam tulerat gressus resupina per urbem,
Invidiosa suis; at nunc miseranda vel hosti!
Corporibus gelidis incumbit; et ordine nullo
Oscula dispensat natos suprema per omnes.
A quibus ad cœlum liventia brachia tendens,
'Pascere, crudelis, nostro, Latona, dolore;
Pascere,' ait; 'satiaque meo tua pectora luctu:
[Corque ferum satia,' dixit: 'per funera septem]
Efferor: exsulta; victrixque inimica triumpha.
Cur autem victrix? miseræ mihi plura supersunt,
Quàm tibi felici: post tot quoque funera vinco.'
  Dixerat: insonuit contento nervus ab arcu:
Qui, præter Nioben unam, conterruit omnes.
Illa malo est audax. Stabant cum vestibus atris
Ante toros fratrum demisso crine sorores.
E quibus una, trahens hærentia viscere tela,
Imposito fratri, moribunda relanguit ore.
Altera, solari miseram conata parentem,
Conticuit subitò, duplicataque vulnere cæco est.
[Oraque non pressit, nisi postquam spiritus exît.]
Hæc frustrà fugiens collabitur; illa sorori
Immoritur: latet hæc; illam trepidare videres.
Sexque datis leto, diversaque vulnera passis,
Ultima restabat: quam toto corpore mater,
Totâ veste tegens, 'Unam, minimamque relinque;
De multis minimam posco,' clamavit, 'et unam.'

Dumque rogat; pro quâ rogat, occidit. Orba resedit
Exanimes inter natos, natasque, virumque:
Diriguitque malis. Nullos movet aura capillos.
In vultu color est sine sanguine: lumina mœstis
Stant immota genis: nihil est in imagine vivi.
Ipsa quoque interiùs cum duro lingua palato
Congelat, et venæ desistunt posse moveri.
Nec flecti cervix, nec brachia reddere gestus,
Nec pes ire potest: intra quoque viscera saxum est.
Flet tamen, et validi circumdata turbine venti
In patriam rapta est: ubi fixa cacumine montis
Liquitur, et lacrymas etiamnum marmora manant.

TEREUS, PROCNE, PHILOMELA, IN AVES MUTATI.

v. 620.

Ad matrem veniebat Itys. Quid possit, ab illo
Admonita est: oculisque tuens immitibus, 'Ah quàm
Es similis patri!' dixit. Nec plura locuta,
Triste parat facinus; tacitâque exæstuat irâ.
Ut tamen accessit natus, matrique salutem
Attulit, et parvis adduxit colla lacertis,—
Mixtaque blanditiis puerilibus oscula junxit;
Mota quidem est genitrix; infractaque constitit ira:
Invitique oculi lacrymis maduêre coactis.
Sed simul ex nimiâ matrem pietate labare
Sensit, ab hoc iterum est ad vultus versa sororis;
Inque vicem spectans ambos, 'Cur admovet,' inquit,—
'Alter blanditias; raptâ silet altera linguâ?
Quam vocat hic matrem, cur non vocat illa sororem?

Cui sis nupta vide, Pandione nata, marito.
Degeneras: scelus est pietas in conjuge Tereo.'
Nec mora; traxit Ityn, veluti Gangetica cervæ
Lactentem fœtum per silvas tigris opacas.
Utque domûs altæ partem tenuêre remotam;
Tendentemque manus, et jam sua fata videntem,
'Eia,' et jam, 'mater,' clamantem, et colla petentem
Ense ferit Procne, lateri quâ pectus adhæret:
Nec vultum avertit. Satis illi ad fata vel unum
Vulnus erat; jugulum ferro Philomela resolvit.
Vivaque adhuc, animæque aliquid retinentia membra
Dilaniant. Pars inde cavis exsultat aënis:
Pars verubus stridet: manant penetralia tabo.
His adhibet conjux ignarum Terea mensis:
Et patrii moris sacrum mentita, quod uni
Fas sit adire viro, comites famulosque removit.
Inde, sedens solio, Tereus, sublimis avito,—
Vescitur: inque suam sua viscera congerit alvum.
Tantaque nox animi est, 'Ityn huc arcessite,' dixit.
Dissimulare nequit crudelia gaudia Procne;
Jamque suæ cupiens exsistere nuntia cladis;
'Intus habes, quod poscis,' ait. Circumspicit ille,
Atque ubi sit quærit. Quærenti, iterumque vocanti,
Sicut erat sparsis furiali cæde capillis,
Prosiliit, Ityosque caput Philomela cruentum
Misit in ora patris: nec tempore maluit ullo
Posse loqui, et meritis testari gaudia dictis.
  Thracius ingenti mensas clamore repellit,
Vipereasque ciet Stygiâ de valle sorores:
Et modò, si possit, reserato pectore diras
Egerere inde dapes, demersaque viscera gestit:
Flet modò, seque vocat bustum miserabile nati:

Nunc sequitur nudo genitas Pandione ferro.
Corpora Cecropidum pennis pendere putares;
Pendebant pennis. Quarum petit altera silvas;
Altera tecta subit. Neque adhuc de pectore cædis
Effluxêre notæ, signataque sanguine pluma est.
Ille dolore suo, pœnæque cupidine velox,
Vertitur in volucrem, cui stant in vertice cristæ:
Prominet immodicum pro longâ cuspide rostrum.
Nomen Epops volucri: facies armata videtur.
Hic dolor antè diem, longæque extrema senectæ
Tempora, Tartareas Pandiona misit ad umbras.

LIBER VII.

JASON ET MEDEA.

v. 1.

JAMQUE fretum Minyæ Pagasæâ puppe secabant,
Multaque perpessi claro sub Iäsone, tandem
Contigerant rapidas limosi Phasidos undas.
Dumque adeunt regem, Phryxeaque vellera poscunt;
Lexque datur numeris magnorum horrenda laborum;
Concipit interea validos Æetias ignes.
Postera depulerat stellas Aurora micantes:
Conveniunt populi sacrum Mavortis in arvum;
Consistuntque jugis. Medio rex ipse resedit
Agmine purpureus, sceptroque insignis eburno.
Ecce adamanteis Vulcanum naribus efflant
Æripedes tauri: tactæque vaporibus herbæ
Ardent. Utque solent pleni resonare camini,

Aut ubi terrenâ silices fornace soluti
Concipiunt ignem liquidarum adspergine aquarum:
Pectora sic intus clausas volventia flammas,
Gutturaque usta sonant. Tamen illis Æsone natus
Obvius it. Vertêre truces venientis ad ora
Terribiles vultus, præfixaque cornua ferro;
Pulvereumque solum pede pulsavêre bisulco;
Fumificisque locum mugitibus implevêre.
Diriguêre metu Minyæ. Subit ille; nec ignes
Sentit anhelatos, (tantum medicamina possunt)
Pendulaque audaci mulcet palearia dextrâ:
Suppositosque jugo pondus grave cogit aratri
Ducere, et insuetum ferro proscindere campum.
Mirantur Colchi: Minyæ clamoribus implent,
Adjiciuntque animos. Galeâ tum sumit aënâ
Vipereos dentes; et aratos spargit in agros.
Semina mollit humus, valido prætincta veneno:
Et crescunt, fiuntque sati nova corpora dentes.
Et ubi visceribus gravidæ telluris imago
Effecta est hominis, fœto consurgit in arvo:
Quodque magis mirum, simul edita concutit arma.
Quos ubi viderunt præacutæ cuspidis hastas
In caput Hæmonii juvenis torquere paratos;
Demisêre metu vultumque animumque Pelasgi.
Ipsa quoque extimuit, quæ tutum fecerat illum:
Utque peti juvenem tot vidit ab hostibus unum,
Palluit; et subitò sine sanguine frigida sedit.
Neve parùm valeant a se data gramina, carmen
Auxiliare canit; secretasque advocat artes.
Ille, gravem medios silicem jaculatus in hostes,
A se depulsum Martem convertit in ipsos.
Terrigenæ pereunt per mutua vulnera fratres;

Civilique cadunt acie. Gratantur Achivi:
Victoremque tenent; avidisque amplexibus hærent.
  Pervigilem superest herbis sopire draconem;
Qui cristâ linguisque tribus præsignis, et uncis
Dentibus horrendus, custos erat arietis aurei.
Hunc postquam sparsit Lethæi gramine succi;
Verbaque ter dixit placidos facientia somnos,
Quæ mare turbatum, quæ concita flumina sistant;
Somnus in ignotos oculos subrepit: et auro
Heros Æsonius potitur: spolioque superbus,
Muneris auctorem secum, spolia altera, portans,
Victor Iölciacos tetigit cum conjuge portus.
  Hæmoniæ matres pro gnatis dona receptis,
Grandævique ferunt patres; congestaque flammâ
Thura liquefiunt, inductaque cornibus aurum
Victima vota cadit. Sed abest gratantibus Æson,
Jam propior leto, fessusque senilibus annis.
Cùm sic Æsonides: 'O cui debere salutem
Confiteor, conjux, quanquam mihi cuncta dedisti,
Excessitque fidem meritorum summa tuorum;
Si tamen hoc possunt: quid enim non carmina possint?
Deme meis annis, et demptos adde parenti.'
Nec tenuit lacrymas. Mota est pietate rogantis:
Dissimilemque animum subiit Æeta relictus.
Non tamen affectus tales confessa, 'Quod,' inquit,
'Excidit ore pio, conjux, scelus? ergo ego cuiquam
Posse tuæ videar spatium transcribere vitæ?
Nec sinat hoc Hecate; nec tu petis æqua: sed isto,
Quod petis, experiar majus dare munus, Iäson.
Arte meâ soceri longum tentabimus ævum,
Non annis revocare tuis. Modò diva triformis
Adjuvet; et præsens ingentibus adnuat ausis.'

Æsonis effœtum proferri corpus ad aras
Jussit: et in plenos resolutum carmine somnos,
Exanimi similem, stratis porrexit in herbis.
Hinc procul Æsoniden, procul hinc jubet ire ministros:
Et monet arcanis oculos removere profanos.
Diffugiunt jussi. Sparsis Medea capillis
Bacchantûm ritu flagrantes circuit aras:
Multifidasque faces in fossâ sanguinis atrâ
Tingit: et intinctas geminis accendit in aris.
Terque senem flammâ, ter aquâ, ter sulfure lustrat.
Interea validum posito medicamen aëno
Fervet; et exsultat; spumisque tumentibus albet.
Illic Hæmoniâ radices valle resectas,
Seminaque, floresque, et succos incoquit acres.
Adjicit extremo lapides Oriente petitos,
Et, quas Oceani refluum mare lavit, arenas.
Addit et exceptas Lunâ pernocte pruinas.—
His et mille aliis postquam sine nomine rebus
Propositum instruxit mortari barbara munus;
Arenti ramo jampridem mitis olivæ
Omnia confundit; summisque immiscuit ima.
Ecce vetus calido versatus stipes aëno
Fit viridis primò; nec longo tempore frondem
Induit; et subitò gravidis oneratur olivis.
At quâcunque cavo spumas ejecit aëno
Ignis, et in terram guttæ cecidêre calentes;
Vernat humus: floresque, et mollia pabula surgunt.
Quod simul ac vidit; stricto Medea recludit
Ense senis jugulum: veteremque exire cruorem
Passa, replet succis. Quos postquam combibit Æson
Aut ore acceptos, aut vulnere; barba comæque
Canitie positâ nigrum rapuêre colorem.

Pulsa fugit macies: abeunt pallorque situsque;
Adjectoque cavæ supplentur corpore venæ;
Membraque luxuriant. Æson miratur, et olim
Antè quater denos hunc se reminiscitur annos.

FORMICÆ IN HOMINES MUTATÆ.

v. 517.

Æacus ingemuit; tristique ita voce locutus:
'Dira lues irâ populis Junonis iniquæ
Incidit, exosæ dictas a pellice terras.
Dum visum mortale malum, tantæque latebat
Causa nocens cladis; pugnatum est arte medendi.
Exitium superabat opem; quæ victa jacebat.
Principio cœlum spissâ caligine terras
Pressit; et ignavos inclusit nubibus æstus.
Dumque quater junctis implevit cornibus orbem
Luna, quater plenum tenuata retexuit orbem;
Letiferis calidi spirârunt flatibus Austri.
Constat et in fontes vitium venisse, lacusque;
Milliaque incultos serpentûm multa per agros
Errâsse; atque suis fluvios temerâsse venenis.
Strage canum primâ, volucrumque, oviumque, boumque,
Inque feris subiti deprensa potentia morbi.
Concidere infelix validos miratur arator
Inter opus tauros; medioque recumbere sulco.
Lanigeris gregibus, balatus dantibus ægros,
Sponte suâ lanæque cadunt, et corpora tabent.
Acer equus quondam, magnæque in pulvere famæ,
Degenerat palmas; veterumque oblitus honorum,
Ad præsepe gemit, leto moriturus inerti.

Non aper irasci meminit; nec fidere cursu
Cerva; nec armentis incurrere fortibus ursi:
Omnia languor habet: silvisque, agrisque, viisque
Corpora fœda jacent: vitiantur odoribus auræ.
Mira loquor: non illa canes, avidæque volucres,
Non cani tetigêre lupi: dilapsa liquescunt;
Afflatuque nocent; et agunt contagia latè.
  Pervenit ad miseros damno graviore colonos
Pestis, et in magnæ dominatur mœnibus urbis.
Viscera torrentur primò: flammæque latentis
Indicium rubor est, et ductus anhelitus ægrè.
Aspera lingua tumet; trepidisque arentia venis
Ora patent: auræque graves captantur hiatu.
Non stratum, non ulla pati velamina possunt;
Dura sed in terrâ ponunt præcordia; nec fit
Corpus humo gelidum, sed humus de corpore fervet.
Nec moderator adest: inque ipsos sæva medentes
Erumpit clades; obsuntque auctoribus artes.
Quò propior quisque est, servitque fideliùs ægro;
In partem leti citiùs venit. Utque salutis
Spes abiit; finemque vident in funere morbi;
Indulgent animis: et nulla, quid utile, cura est:
Utile enim nihil est. Passim, positoque pudore,
Fontibus, et fluviis, puteisque capacibus hærent:
Nec priùs est exstincta sitis, quàm vita, bibendo.
Inde graves multi nequeunt consurgere; et ipsis
Immoriuntur aquis: alius tamen haurit et illas.
Tantaque sunt miseris invisi tædia lecti;
Prosiliunt: aut, si prohibent consistere vires,
Corpora devolvunt in humum, fugiuntque penates
Quisque suos: sua cuique domus funesta videtur.
Et quia causa latet, locus est in crimine. Notis

Semanimes errare viis, dum stare valebant,
Adspiceres; flentes alios, terræque jacentes;
Lassaque versantes supremo lumina motu.
 Quid mihi tunc animi fuit? an, quod debuit esse,
Ut vitam odissem, et cuperem pars esse meorum?
Quò se cunque acies oculorum flexerat; illìc
Vulgus erat stratum: veluti cùm putria motis
Poma cadunt ramis, agitatâque ilice glandes.
Templa vides contrà, gradibus sublimia longis:
Jupiter illa tenet. Quis non altaribus illis
Irrita thura tulit? quoties pro conjuge conjux,
Pro gnato genitor, dum verba precantia dicit,
Non exoratis animam finivit in aris:
Inque manu thuris pars inconsumpta reperta est!—
Admoti quoties templis, dum vota sacerdos
Concipit, et fundit purum inter cornua vinum,
Haud exspectato ceciderunt vulnere tauri!
Ipse ego sacra Jovi pro me, patriâque, tribusque
Cùm facerem natis, mugitus victima diros
Edidit: et subitò collapsa sine ictibus ullis
Exiguo tinxit subjectos sanguine cultros.
Fibra quoque ægra notas veri, monitusque deorum
Prodiderat: tristes penetrant ad viscera morbi.
Ante sacros vidi projecta cadavera postes,
Ante ipsas, quò mors foret invidiosior, aras.
Pars animam laqueo claudunt; mortisque timorem
Morte fugant: ultroque vocant venientia fata.
Corpora missa neci nullis de more feruntur
Funeribus: neque enim capiebant funera portæ.
Aut inhumata premunt terras: aut dantur in altos
Indotata rogos. Et jam reverentia nulla est:
Deque rogis pugnant: alienisque ignibus ardent.

Qui lacryment, desunt: indefletæque vagantur
Natarum matrumque animæ, juvenumque senumque:
Nec locus in tumulos, nec sufficit arbor in ignes.
Attonitus tanto miserarum turbine rerum,
"Jupiter ô," dixi, "si non pudet esse parentem;
Aut mihi redde meos, aut me quoque conde sepulcro."
Ille notam fulgore dedit, tonitruque secundo.
"Accipio, sintque ista precor felicia mentis
Signa tuæ," dixi: "quod das mihi, pigneror, omen."
Fortè fuit juxtà patulis rarissima ramis,
Sacra Jovi, quercus de semine Dodonæo.
Hic nos frugilegas adspeximus agmine longo
Grande onus exiguo formicas ore gerentes,
Rugosoque suum servantes cortice callem: —
Dum numerum miror, "Totidem, pater optime," dixi,
"Tu mihi da cives: et inania mœnia reple."
Intremuit, ramisque sonum sine flamine motis
Alta dedit quercus. Pavido mihi membra timore
Horruerant, stabantque comæ. Tamen oscula terræ,
Roboribusque dedi: nec me sperare fatebar;
Sperabam tamen: atque animo mea vota fovebam.
Nox subit: et curis exercita corpora somnus
Occupat. Ante oculos eadem mihi quercus adesse,
Et ramos totidem, totidemque animalia ramis
Ferre suis visa est; parilique tremiscere motu:
Graniferumque agmen subjectis spargere in arvis.
Crescere quod subitò, et majus majusque videri,
Ac se tollere humo, rectoque adsistere trunco;
Et maciem numerumque pedum, nigrumque colorem
Ponere; et humanam membris inducere formam.
Somnus abit. Damno vigilans mea visa; querorque
In superis opis esse nihil. At in ædibus ingens

Murmur erat: vocesque hominum exaudire videbar,
Jam mihi desuetas. Dum suspicor has quoque somni;
Ecce venit Telamon properus: foribusque reclusis,
"Speque fideque, pater," dixit, "majora videbis.
Egredere." Egredior; qualesque in imagine somni
Visus eram vidisse viros; ex ordine tales
Adspicio, agnoscoque. Adeunt; regemque salutant.
Vota Jovi solvo, populisque recentibus urbem
Partior, et vacuos priscis cultoribus agros;
Myrmidonasque voco: nec origine nomina fraudo.
Corpora vidisti. Mores, quos antè gerebant,
Nunc quoque habent; parcumque genus, patiensque laborum,
Quæsitique tenax, et qui quæsita reservent.'

LIBER VIII.

ICARI MORS.

v. 183.

Dædalus interea Creten, longumque perosus
Exsilium, tractusque soli natalis amore,
Clausus erat pelago. 'Terras licet,' inquit, 'et undas
Obstruat: at cœlum certè patet: ibimus illâc.
Omnia possideat; non possidet aëra Minos.'
Dixit: et ignotas animum dimittit in artes:
Naturamque novat. Nam ponit in ordine pennas,
A minimâ cœptas, longam breviore sequenti:
Ut clivo crevisse putes. Sic rustica quondam

Fistula disparibus paulatim surgit avenis.
Tum lino medias, et ceris alligat imas.
Atque ita compositas parvo curvamine flectit;
Ut veras imitentur aves. Puer Icarus unà
Stabat: et, ignarus sua se tractare pericla,
Ore renidenti, modò quas vaga moverat aura,
Captabat plumas: flavam modò pollice ceram
Mollibat, lusuque suo mirabile patris
Impediebat opus. Postquam manus ultima cœptis
Imposita est; geminas opifex libravit in alas
Ipse suum corpus: motâque pependit in aurâ.
Instruit et natum: 'Medioque ut limite curras,
Icare,' ait, 'moneo: ne, si demissior ibis,
Unda gravet pennas; si celsior, ignis adurat.
Inter utrumque vola. Nec te spectare Boöten,
Aut Helicen jubeo, strictumve Orionis ensem.
Me duce, carpe viam.' Pariter præcepta volandi
Tradit; et ignotas humeris adcommodat alas.
Inter opus monitusque genæ maduêre seniles:
Et patriæ tremuêre manus. Dedit oscula nato
Non iterum repetenda suo: pennisque levatus
Antè volat; comitique timet: velut ales, ab alto
Quæ teneram prolem producit in aëra nido.
Hortaturque sequi; damnosasque erudit artes:
Et movet ipse suas, et nati respicit alas.
Hos aliquis, tremulâ dum captat arundine pisces,
Aut pastor baculo, stivâve innixus arator,
Vidit, et obstupuit: quique æthera carpere possent,
Credidit esse deos. Et jam Junonia lævâ
Parte Samos fuerant, Delosque, Parosque relictæ:
Dextra Lebynthos erant, fœcundaque melle Calymne:
Cùm puer audaci cœpit gaudere volatu;

Deseruitque ducem: cœlique cupidine tractus
Altius egit iter. Rapidi vicinia solis
Mollit odoratas, pennarum vincula, ceras
Tabuerant ceræ: nudos quatit ille lacertos:
Remigioque carens non ullas percipit auras.
Oraque cæruleâ, patrium clamantia nomen,
Excipiuntur aquâ: quæ nomen traxit ab illo.
At pater infelix, nec jam pater, 'Icare,' dixit,
'Icare,' dixit, 'ubi es? quâ te regione requiram?
Icare,' dicebat: pennas adspexit in undis,
Devovitque suas artes; corpusque sepulcro
Condidit, et tellus a nomine dicta sepulti.
  Hunc miseri tumulo ponentem corpora nati
Garrula ramosâ prospexit ab ilice perdix,
Et plausit pennis, testataque gaudia cantu est;
Unica tunc volucris, nec visa prioribus annis,
Factaque nuper avis, longum tibi, Dædale, crimen.
Namque huic tradiderat, fatorum ignara, docendam
Progeniem germana suam, natalibus actis
Bis puerum senis, animi ad præcepta capacis.
Ille etiam medio spinas in pisce notatas
Traxit in exemplum: ferroque incidit acuto
Perpetuos dentes; et serræ reperit usum.
Primus et ex uno duo ferrea brachia nodo
Vinxit; ut, æquali spatio distantibus illis,
Altera pars staret; pars altera duceret orbem.
  Dædalus invidit; sacrâque ex arce Minervæ
Præcipitem mittit, lapsum mentitus. At illum,
Quæ favet ingeniis, excepit Pallas: avemque
Reddidit, et medio velavit in aëre pennis.
Sed vigor ingenii quondam velocis in alas,
Inque pedes abiit: nomen, quod et antè, remansit.

Non tamen hæc altè volucris sua corpora tollit,
Nec facit in ramis, altoque cacumine, nidos;
Propter humum volitat: ponitque in sepibus ova:
Antiquique memor metuit sublimia casûs.

PHILEMON ET BAUCIS.

v. 618.

Sic ait: 'Immensa est, finemque potentia cœli
Non habet: et quidquid superi voluêre, peractum est.
Quòque minùs dubites; tiliæ contermina quercus
Collibus est Phrygiis, modico circumdata muro.
Haud procul hinc stagnum; tellus habitabilis olim;
Nunc celebres mergis, fulicisque palustribus undæ.
Jupiter huc, specie mortali, cumque parente
Venit Atlantiades positis caducifer alis.
Mille domos adiêre, locum requiemque petentes:
Mille domos clausêre seræ. Tamen una recepit,
Parva quidem, stipulis et cannâ tecta palustri:
Sed pia Baucis anus, parilique ætate Philemon
Illâ sunt annis juncti juvenilibus; illâ
Consenuêre casâ: paupertatemque fatendo
Effecêre levem, nec iniquâ mente ferendam.
Nec refert, dominos illic, famulosne requiras;
Tota domus, duo sunt: idem parentque jubentque.
   Ergo ubi cœlicolæ parvos tetigêre penates;
Submissoque humiles intrârunt vertice postes;
Membra senex posito jussit relevare sedili;
Quo superinjecit textum rude sedula Baucis.
Inde foco tepidum cinerem dimovit: et ignes

Suscitat hesternos; foliisque et cortice sicco
Nutrit; et ad flammas animâ producit anili:
Multifidasque faces, ramaliaque arida tecto
Detulit, et minuit, parvoque admovit aëno.
Quodque suus conjux riguo collegerat horto,
Truncat olus foliis. Furcâ levat ille bicorni
Sordida terga suis, nigro pendentia tigno:
Servatoque diu resecat de tergore partem
Exiguam; sectamque domat ferventibus undis.
  Interea medias fallunt sermonibus horas:
Sentirique moram prohibent. Erat alveus illic
Fagineus, curvâ clavo suspensus ab ansâ:
Is tepidis impletur aquis; artusque fovendos
Accipit. In medio torus est de mollibus ulvis
Impositus lecto, spondâ pedibusque salignis.—
Vestibus hunc velant, quas non nisi tempore festo
Sternere consuêrant: sed et hæc vilisque vetusque
Vestis erat, lecto non indignanda saligno.
Adcubuêre dei. Mensam succincta tremensque
Ponit anus. Mensæ sed erat pes tertius impar:
Testa parem fecit. Quæ postquam subdita clivum
Sustulit; æquatam mentæ tersêre virentes.
Ponitur hic bicolor sinceræ bacca Minervæ,
Conditaque in liquidâ corna autumnalia fæce,
Intubaque, et radix, et lactis massa coacti;
Ovaque, non acri leviter versata favillâ;
Omnia fictilibus. Post hæc cælatus eâdem
Sistitur argillâ crater; fabricataque fago
Pocula, quâ cava sunt flaventibus illita ceris.
  Parva mora est; epulasque foci misêre calentes:
Nec longæ rursus referuntur vina senectæ;
Dantque locum mensis paulùm seducta secundis.

Hîc nux, hîc mixta est rugosis carica palmis,
Prunaque, et in patulis redolentia mala canistris,
Et de purpureis collectæ vitibus uvæ.
Candidus in medio favus est. Super omnia vultus
Accessêre boni: nec iners pauperque voluntas.
  Interea, quoties haustum cratera repleri
Sponte suâ, per seque vident succrescere vina,
Attoniti novitate pavent, manibusque supinis
Concipiunt Baucisque preces, timidusque Philemon:
Et veniam dapibus, nullisque paratibus orant.
  Unicus anser erat, minimæ custodia villæ:
Quem dîs hospitibus domini mactare parabant:
Ille celer pennâ tardos ætate fatigat;
Eluditque diu: tandemque est visus ad ipsos
Confugisse deos. Superi vetuêre necari;
"Dique sumus; meritasque luet vicinia pœnas
Impia," dixerunt: "vobis immunibus hujus
Esse mali dabitur: modò vestra relinquite tecta;
Ac nostros comitate gradus; et in ardua montis
Ite simul." Parent ambo, baculisque levati
Nituntur longo vestigia ponere clivo.
  Tantum aberant summo, quantum semel ire sagitta
Missa potest: flexêre oculos, et mersa palude
Cætera prospiciunt: tantùm sua tecta manere.
Dumque ea mirantur; dum deflent fata suorum:
Illa vetus dominis etiam casa parva duobus,
Vertitur in templum: furcas subiêre columnæ:
Stramina flavescunt; adopertaque marmore tellus,
Cælatæque fores, aurataque tecta videntur.
Talia cum placido Saturnius edidit ore:
"Dicite, juste senex, et fœmina conjuge justo
Digna, quid optetis." Cum Baucide pauca locutus,

Consilium superis aperit commune Philemon:
"Esse sacerdotes, delubraque vestra tueri
Poscimus: et quoniam concordes egimus annos;
Auferat hora duos eadem: nec conjugis unquam
Busta meæ videam; neu sim tumulandus ab illâ."
  Vota fides sequitur: templi tutela fuêre,
Donec vita data est. Annis ævoque soluti
Ante gradus sacros cùm starent fortè, locique
Inciperent casus; frondere Philemona Baucis,
Baucida conspexit senior frondere Philemon.
Jamque super gelidos crescente cacumine vultus,
Mutua, dum licuit, reddebant dicta; "Valeque,
O conjux," dixêre simul, simul abdita texit
Ora frutex. Ostendit adhuc Tyaneïus illìc
Incola de geminâ vicinos arbore truncos.
Hæc mihi non vani (neque erat cur fallere vellent)
Narravêre senes. Equidem pendentia vidi
Serta super ramos: ponensque recentia, dixi,
"Cura pii dìs sunt, et, qui coluêre, coluntur."

LIBER IX.

HERCULIS MORS.

v. 134.

Longa fuit medii mora temporis: actaque magni
Herculis implêrant terras, odiumque novercæ.
Victor ab Œchaliâ Cenæo sacra parabat
Vota Jovi, cùm Fama loquax præcessit ad aures,

Deïanira, tuas, (quæ veris addere falsa
Gaudet, et e minimâ sua per mendacia crescit)
Amphitryoniaden Iöles ardore teneri,
Credit amans: Venerisque novæ perterrita famâ
Indulsit primò lacrymis; flendoque dolorem
Diffudit miseranda suum: mox deinde, 'Quid autem
Flemus?' ait; 'pellex lacrymis lætabitur istis;
Quæ quoniam adventat, properandum, aliquidque novandum est.
Conquerar, an sileam? repetam Calydona, morerne?
Excedam tectis? an, si nihil amplius, obstem?'
  Incursus animus varios habet. Omnibus illi
Prætulit imbutam Nesseo sanguine vestem
Mittere; quæ vires defecto reddat amori.
Ignaroque Lichæ, quid tradat nescia, luctus
Ipsa suos tradit; blandisque miserrima verbis
Dona det illa viro, mandat. Capit inscius heros,
Induiturque humeris Lernææ virus Echidnæ.
  Thura dabat primis, et verba precantia, flammis;
Vinaque marmoreas paterâ fundebat in aras:
Incaluit vis illa mali; resolutaque flammis
Herculeos abiit, latè diffusa, per artus.
Dum potuit, solitâ gemitum virtute repressit.
Victa malis postquam patientia, repulit aras;
Implevitque suis nemorosum vocibus Œten.
Nec mora; letiferam conatur scindere vestem:
Quâ trahitur, trahit illa cutem; fœdumque relatu,
Aut hæret membris frustrà tentata revelli;
Aut laceros artus, et grandia detegit ossa.
Ipse cruor, gelido ceu quondam lamina candens
Tincta lacu, stridit; coquiturque ardente veneno.
Nec modus est: sorbent avidæ præcordia flammæ:

Cœruleusque fluit toto de corpore sudor:
Ambustique sonant nervi: cæcâque medullis
Tabe liquefactis, tendens ad sidera palmas,
'Cladibus,' exclamat, 'Saturnia, pascere nostris:
Pascere: et hanc pestem specta, crudelis, ab alto:
Corque ferum satia. Vel si miserandus et hosti;
(Hostis enim tibi sum) diris cruciatibus ægram,
Invisamque animam, natamque laboribus, aufer.
Mors mihi munus erit: decet hæc dare dona novercam.
Ergo ego fœdantem peregrino templa cruore
Busirin domui? sævoque alimenta parentis
Antæo eripui? nec me pastoris Iberi
Forma triplex; nec forma triplex tua, Cerbere, movit?
Vosne manus validi pressistis cornua tauri?
Vestrum opus Elis habet, vestrum Stymphalides undæ,
Partheniumque nemus? vestrâ virtute relatus
Thermodontiaco cælatus balteus auro,
Pomaque ab insomni malè custodita dracone?
Nec mihi Centauri potuêre resistere, nec mî
Arcadiæ vastator aper; nec profuit Hydræ
Crescere per damnum, geminasque resumere vires?
Quid? cùm Thracas equos, humano sanguine pingues,
Plenaque corporibus laceris præsepia vidi,
Visaque dejeci, dominumque ipsosque peremi?
His elisa jacet moles Nemeæa lacertis?
Hâc cœlum cervice tuli? Defessa jubendo est
Sæva Jovis conjux: ego sum indefessus agendo.
Sed nova pestis adest: cui nec virtute resisti,
Nec telis armisve potest. Pulmonibus errat
Ignis edax imis, perque omnes pascitur artus.
At valet Eurystheus, et sunt, qui credere possint
Esse deos?' Dixit. Perque altum saucius Œten

Haud aliter graditur, quàm si venabula tigris
Corpore fixa gerat, factique refugerit auctor.
Sæpe illum gemitus edentem, sæpe frementem,
Sæpe retentantem totas infringere vestes,
Sternentemque trabes, irascentemque videres
Montibus, aut patrio tendentem brachia cœlo.
Arboribus cæsis, quas ardua gesserat Œte,
Inque pyram structis, arcus pharetramque capacem,
Regnaque visuras iterum Trojana sagittas,
Ferre jubes Pæante satum: quo flamma ministro
Subdita: dumque avidis comprenditur ignibus agger;
Congeriem silvæ Nemeæo vellere summam
Sternis: et impositâ clavæ cervice recumbis,
Haud alio vultu, quàm si conviva jaceres,
Inter plena meri redimitus pocula sertis.
Jamque valens, et in omne latus diffusa sonabat,
Securosque artus, contemptoremque petebat
Flamma suum. Timuêre dei pro vindice terræ.
Quos ita (sensit enim) læto Saturnius ore
Jupiter alloquitur: 'Nostra est timor iste voluptas,
O superi: totoque libens mihi pectore grator,
Quòd memoris populi dicor rectorque paterque:
Et mea progenies vestro quoque tuta favore est.
Nam quanquam ipsius datur hoc immanibus actis;
Obligor ipse tamen. Sed enim, ne pectora vano
Fida metu paveant, Œtæas spernite flammas.
Omnia qui vicit, vincet, quos cernitis, ignes,
Nec nisi maternâ Vulcanum parte potentem
Sentiet. Æternum est, a me quod traxit, et expers,
Atque immune necis, nullâque domabile flammâ.
Idque ego defunctum terrâ cœlestibus oris
Accipiam, cunctisque meum lætabile factum

Dìs ſore confido. Si quis tamen Hercule, si quis
Fortè deo doliturus erit, data præmia nolet:
Sed meruisse dari sciet; invitusque probabit.'
Adsensêre dei. Conjux quoque regia visa est
Cætera non duro, duro tamen ultima vultu
Dicta tulisse Jovis; seque indoluisse notatam.
Interea, quodcunque ſuit populabile flammæ,
Mulciber abstulerat; nec cognoscenda remansit
Herculis effigies; nec quidquam ab origine ductum
Matris habet: tantùmque Jovis vestigia servat.
Utque novus serpens, positâ cum pelle senectâ,
Luxuriare solet, squamâque virere recenti;
Sic, ubi mortales Tirynthius exuit artus,
Parte sui meliore viget; majorque videri
Cœpit; et augustâ fieri gravitate verendus.
Quem pater omnipotens, inter cava nubila raptum,
Quadrijugo curru radiantibus intulit astris.

LIBER X.

ORPHEUS ET EURYDICE.

V. 1.

Inde per immensum croceo velatus amictu
Aëra digreditur, Ciconumque Hymenæus ad oras
Tendit; et Orpheâ nequicquam voce rogatur.
Affuit ille quidem: sed nec solemnia verba,
Nec lætos vultus, nec felix attulit omen.
Fax quoque, quam tenuit, lacrymoso stridula ſumo
Usque ſuit, nullosque invenit motibus ignes.

Exitus auspicio gravior: nam nupta, per heroas
Dum nova Naïadum turbâ comitata vagatur,
Decidit, in talum serpentis dente recepto.
Quam satis ad superas postquam Rhodopeïus auras
Deflevit vates; ne non tentaret et umbras,
Ad Styga Tænariâ est ausus descendere portâ.
Perque leves populos, simulacraque functa sepulcris,
Persephonen adiit, inamœnaque regna tenentem
Umbrarum dominum: pulsisque ad carmina nervis
Sic ait; 'O positi sub terrâ numina mundi,
In quem recidimus quidquid mortale creamur;
Si licet, et, falsi positis ambagibus oris,
Vera loqui sinitis; non huc, ut opaca viderem
Tartara, descendi; nec utì villosa colubris
Terna Medusæi vincirem guttura monstri.
Causa viæ conjux: in quam calcata venenum
Vipera diffudit; crescentesque abstulit annos.
Posse pati volui: nec me tentâsse negabo.
Vicit Amor. Superâ deus hic benè notus in orâ est.
An sit et hic, dubito: sed et hic tamen auguror esse.
Famaque si veterem non est mentita rapinam,
Vos quoque junxit Amor. Per ego hæc loca plena timoris,
Per Chaos hoc ingens, vastique silentia regni,
Eurydices, oro, properata retexite fila.
Omnia debemur vobis; paulùmque morati,
Seriùs aut citiùs sedem properamus ad unam.
Tendimus huc omnes, hæc est domus ultima: vosque
Humani generis longissima regna tenetis.
Hæc quoque, cùm justos matura peregerit annos,
Juris erit vestri. Pro munere poscimus usum.
Quòd si fata negant veniam pro conjuge, certum est
Nolle redire mihi. Leto gaudete duorum.'

Nil prosunt artes: erat immedicabile vulnus.
Ut si quis violas, riguove papaver in horto,
Liliaque infringat, fulvis hærentia virgis;
Marcida demittant subitò caput illa gravatum;
Nec se sustineant; spectentque cacumine terram:
Sic vultus moriens jacet; et defecta vigore
Ipsa sibi est oneri cervix; humeroque recumbit.
'Laberis, Œbalide, primâ fraudate juventâ,'
Phœbus ait: 'videoque tuum, mea crimina, vulnus.
Tu dolor es, facinusque meum. Mea dextera leto
Inscribenda tuo est. Ego sum tibi funeris auctor.
Quæ mea culpa tamen? nisi si lusisse, vocari
Culpa potest: nisi culpa potest, et amâsse, vocari.
Atque utinam pro te vitam, tecumve liceret
Reddere! sed quoniam fatali lege tenemur,
Semper eris mecum, memorique hærebis in ore.
Te lyra, pulsa manu, te carmina nostra sonabunt:
Flosque novus scripto gemitus imitabere nostros.
Tempus et illud erit, quo se fortissimus heros
Addat in hunc florem; folioque legatur eodem.'
Talia dum vero memorantur Apollinis ore,
Ecce cruor, qui fusus humi signaverat herbam,
Desinit esse cruor: Tyrioque nitentior ostro
Flos oritur; formamque capit, quam lilia: si non
Purpureus color huic, argenteus esset in illis.
Non satis hoc Phœbo est, (is enim fuit auctor honoris)
Ipse suos gemitus foliis inscribit; et 'AI, AI'
Flos habet inscriptum: funestaque litera ducta est.
Nec genuisse pudet Sparten Hyacinthon: honorque
Durat in hoc ævi, celebrandaque more priorum
Annua prælatâ redeunt Hyacinthia pompâ.

LIBER XI.

MIDAS.

v. 89.

Hunc adsueta cohors Satyri, Bacchæque frequentant:
At Silenus abest. Titubantem annisque meroque
Ruricolæ cepêre Phryges: vinctumque coronis
Ad regem traxêre Midan: cui Thracius Orpheus
Orgia tradiderat, cum Cecropio Eumolpò.
Qui simul agnovit socium comitemque sacrorum,
Hospitis adventu festum genialiter egit
Per bis quinque dies, et junctas ordine noctes.
  Et jam stellarum sublime coëgerat agmen
Lucifer undecimus, Lydos cùm lætus in agros
Rex venit; et juveni Silenum reddit alumno.
Huic deus optandi gratum, sed inutile, fecit
Muneris arbitrium, gaudens altore recepto.
Ille malè usurus donis, ait, 'Effice, quidquid
Corpore contigero, fulvum vertatur in aurum.'
Adnuit optatis: nocituraque munera solvit
Liber; at indoluit, quòd non meliora petisset.
  Lætus abit; gaudetque malo Berecynthius heros:
Pollicitamque fidem tangendo singula tentat.
Vixque sibi credens, non altâ fronde virentem
Ilice detraxit virgam: virga aurea facta est.
Tollit humo saxum: saxum quoque palluit auro.
Contigit et glebam: contactu gleba potenti
Massa fit. Arentes Cereris decerpsit aristas:
Aurea messis erat. Demptum tenet arbore pomum:

Hesperidas donâsse putes. Si postibus altis
Admovit digitos; postes radiare videntur.
Ille etiam liquidis palmas ubi laverat undis,
Unda fluens palmis Danaën eludere posset.
Vix spes ipse suas animo capit, aurea fingens
Omnia. Gaudenti mensas posuêre ministri,
Exstructas dapibus, nec tostæ frugis egentes.
Tum verò, sive ille suâ Cerealia dextrâ
Munera contigerat, Cerealia dona rigebant.
Sive dapes avido convellere dente parabat,
Lamina fulva dapes admoto dente nitebant.
Miscuerat puris auctorem muneris undis,
Fusile per rictus aurum fluitare videres.
Attonitus novitate mali, divesque, miserque
Effugere optat opes: et, quæ modò voverat, odit.
Copia nulla famem relevat: sitis arida guttur
Urit, et inviso meritus torquetur ab auro.
Ad cœlumque manus et splendida brachia tollens,
'Da veniam, Lenæe pater; peccavimus,' inquit:
'Sed miserere, precor, speciosoque eripe damno.'
Mite deûm numen Bacchus peccâsse fatentem
Restituit, pactamque fidem, data munera, solvit.
'Neve malè optato maneas circumlitus auro,
Vade,' ait, 'ad magnis vicinum Sardibus amnem;
Perque jugum montis labentibus obvius undis
Carpe viam; donec venias ad fluminis ortus.
Spumiferoque tuum fonti, quâ plurimus exit,
Subde caput: corpusque simul, simul elue crimen.'
Rex jussæ succedit aquæ. Vis aurea tinxit
Flumen, et humano de corpore cessit in amnem.
Nunc quoque jam veteris percepto semine venæ
Arva rigent, auro madidis pallentia glebis.

Ille, perosus opes, silvas et rura colebat,
Panaque montanis habitantem semper in antris.
Pingue sed ingenium mansit: nocituraque, ut antè,
Rursus erant domino stolidæ præcordia mentis.
Nam, freta prospiciens, latè riget arduus alto
Tmolus in adscensu, clivoque extentus utroque,
Sardibus hinc, illinc parvis finitur Hypæpis.
Pan ibi dum teneris jactat sua carmina nymphis,
Et leve ceratâ modulatur arundine carmen;
Ausus Apollineos præ se contemnere cantus,
Judice sub Tmolo certamen venit ad impar.
Monte suo senior judex consedit; et aures
Liberat arboribus. Quercu coma cærula tantùm
Cingitur; et pendent circum cava tempora glandes.
Isque deum pecoris spectans, 'In judice,' dixit,
'Nulla mora est.' Calamis agrestibus insonat ille:
Barbaricoque Midan (aderat nam fortè canenti)
Carmine delinit. Post hunc sacer ora retorsit
Tmolus ad os Phœbi: vultum sua silva secuta est.
Ille caput flavum lauro Parnasside vinctus
Verrit humum Tyrio saturatâ murice pallâ:
Instructamque fidem gemmis et dentibus Indis
Sustinet a lævâ: tenuit manus altera plectrum.
Artificis status ipse fuit. Tum stamina docto
Pollice sollicitat: quorum dulcedine captus
Pana jubet Tmolus citharæ submittere cannas.
Judicium sanctique placet sententia montis
Omnibus. Arguitur tamen, atque injusta vocatur
Unius sermone Midæ. Nec Delius aures
Humanam stolidas patitur retinere figuram;
Sed trahit in spatium, villisque albentibus implet;
Instabilesque imo facit; et dat posse moveri.

Cætera sunt hominis: partem damnatur in unam:
Induiturque aures lentè gradientis aselli.
Ille quidem celat, turpique onerata pudore
Tempora purpureis tentat velare tiaris.
Sed, solitus longos ferro resecare capillos,
Viderat hoc famulus. Qui, cùm nec prodere visum
Dedecus auderet, cupiens efferre sub auras,
Nec posset reticere tamen, secedit; humumque
Effodit: et, domini quales adspexerit aures,
Voce refert parvâ; terræque immurmurat haustæ.
Indiciumque suæ vocis tellure regestâ
Obruit, et scrobibus tacitus discedit opertis.
Creber arundinibus tremulis ibi surgere lucus
Cœpit: et, ut primùm pleno maturuit anno,
Prodidit agricolam. Leni nam motus ab Austro
Obruta verba refert; dominique coarguit aures.

CEYX ET HALCYONE IN AVES MUTATI.

v. 410.

Interea fratrisque sui, fratremque secutis
Anxia prodigiis turbatus pectora Cëyx.
Consulat ut sacras, hominum oblectamina, sortes,
Ad Clarium parat ire deum: nam templa profanus
Invia cum Phlegyis faciebant Delphica Phorbas.
Portubus exierant; et moverat aura rudentes.
Obvertit lateri pendentes navita remos:
Cornuaque in summâ locat arbore; totaque malo
Carbasa deducit; venientesque excipit auras.
Aut minus, aut certè medium non amplius æquor

Puppe secabatur; longèque erat utraque tellus;
Cùm mare sub noctem tumidis albescere cœpit
Fluctibus; et præceps spirare valentiùs Eurus.
'Ardua,' jamdudum, 'demittite cornua,' rector
Clamat; 'et antennis totum subnectite velum.'
Hic jubet; impediunt adversæ jussa procellæ:
Nec sinit audiri vocem fragor æquoris ullam.
Sponte tamen properant alii subducere remos,
Pars munire latus; pars ventis vela negare.
Egerit hic fluctus, æquorque refundit in æquor:
Hic rapit antennas. Quæ dum sine lege geruntur,
Aspera crescit hiems; omnique e parte feroces
Bella gerunt venti, fretaque indignantia miscent.
Ipse pavet; nec se, qui sit status, ipse fatetur
Scire ratis rector; nec quid jubeatve, vetetve:
Tanta mali moles, totâque potentior arte est.
Quippe sonant clamore viri, stridore rudentes,
Undarum incursu gravis unda, tonitribus æther.
Fluctibus erigitur, cœlumque æquare videtur
Pontus, et inductas adspergine tingere nubes.
Et modò, cùm fulvas ex imo verrit arenas,
Concolor est illis; Stygiâ modò nigrior undâ:
Sternitur interdum, spumisque sonantibus albet.
Ipsa quoque his agitur vicibus Trachinia puppis:
Et modò sublimis, veluti de vertice montis,
Despicere in valles, imumque Acheronta videtur:
Nunc, ubi demissam curvum circumstetit æquor,
Suspicere inferno summum de gurgite cœlum.
Sæpe dat ingentem fluctu latus icta fragorem:
Nec leviùs pulsata sonat, quàm ferreus olim
Cùm laceras aries ballistave concutit arces.
Utque solent, sumptis in cursu viribus, ire

Pectore in arma feri, prætentaque tela leones;
Sic ubi se ventis admiserat unda coortis,
Ibat in arma ratis; multòque erat altior illis.
Jamque labant cunei, spoliataque tegmine ceræ
Rima patet; præbetque viam letalibus undis.
Ecce cadunt largi resolutis nubibus imbres:
Inque fretum credas totum descendere cœlum:
Inque plagas cœli tumefactum adscendere pontum.
Vela madent nimbis; et cum cœlestibus undis
Æquoreæ miscentur aquæ. Caret ignibus æther;
Cæcaque nox premitur tenebris hiemisque suisque.
Discutiunt tamen has, præbentque micantia lumen
Fulmina: fulmineis ardescunt ignibus undæ.
Dat quoque jam saltus intra cava texta carinæ
Fluctus: et, ut miles, numero præstantior omni,
Cùm sæpe adsiluit defensæ mœnibus urbis,
Spe potitur tandem; laudisque accensus amore
Inter mille viros, murum tamen occupat unus:
Sic ubi pulsârunt acres latera ardua fluctus;
Vastiùs insurgens decimæ ruit impetus undæ:
Nec priùs absistit fessam oppugnare carinam,
Quàm velut in captæ descendat mœnia navis.
Pars igitur tentabat adhuc invadere pinum;
Pars maris intus erat. Trepidant haud segniùs omnes,
Quàm solet urbs, aliis murum fodientibus extrà,
Atque aliis murum, trepidare, tenentibus intus.
Deficit ars: animique cadunt: totidemque videntur,
Quot veniant fluctus, ruere atque irrumpere mortes.
Non tenet hic lacrymas: stupet hic: vocat ille beatos,
Funera quos maneant: hic votis numen adorat:
Brachiaque ad cœlum, quod non videt, irrita tollens
Poscit opem: subeunt illi fratresque parensque;

Huic cum pignoribus domus, et quod cuique relictum est.
Halcyone Cëyca movet: Cëycis in ore
Nulla nisi Halcyone est: et, cùm desideret unam,
Gaudet abesse tamen. Patriæ quoque vellet ad oras
Respicere, inque domum supremos vertere vultus.
Verùm ubi sit nescit. Tantâ vertigine pontus
Fervet: et inductâ piceis e nubibus umbrâ
Omne latet cœlum: duplicataque noctis imago est.
  Frangitur incursu nimbosi turbinis arbos:
Frangitur et regimen: spoliisque animosa superstans
Unda, velut victrix, sinuatas despicit undas.,
Nec leviùs, quàm si quis Athon, Pindumve, revulsos
Sede suâ, totos in apertum everterit æquor,
Præcipitata ruit: pariterque et pondere et ictu
Mergit in ima ratem: cum quâ pars magna virorum
Gurgite pressa gravi, neque in aëra reddita, fato
Functa suo est. Alii partes et membra carinæ
Trunca tenent. Tenet ipse manu, quâ sceptra solebat,
Fragmina navigii Cëyx, socerumque patremque
Invocat (heu!) frustrà. Sed plurima nantis in ore
Halcyone conjux. Illam meminitque refertque:
Illius ante oculos ut agant sua corpora fluctus,
Optat; et exanimis manibus tumuletur amicis.
Dum natat; absentem, quoties sinit hiscere fluctus,
Nominat Halcyonen, ipsisque immurmurat undis.
Ecce super medios fluctus niger arcus aquarum
Frangitur: et ruptâ mersum caput obruit undâ.
Lucifèr obscurus, nec quem cognoscere posses,
Illâ nocte fuit: quoniamque excedere Olympo
Non licuit, densis texit sua nubibus ora.
  Æolis interea tantorum ignara malorum
Dinumerat noctes: et jam, quas induat ille

Festinat vestes: jam quas, ubi venerit ille,
Ipsa gerat: reditusque sibi promittit inanes.
Omnibus illa quidem superis pia thura ferebat:
Ante tamen cunctos Junonis templa colebat:
Proque viro, qui nullus erat, veniebat ad aras.
Utque foret sospes conjux suus, utque rediret,
Optabat; nullamque sibi præferret. At illi
Hoc de tot votis poterat contingere solum.
At dea non ultrà pro functo morte rogari
Sustinet; utque manus funestas arceat aris;
'Iri, meæ,' dixit, 'fidissima nuncia vocis,
Vise soporiferam Somni velociter aulam:
Exstinctique jube Cëycis imagine mittat
Somnia ad Halcyonen, veros narrantia casus.'
Dixerat. Induitur velamina mille colorum
Iris, et arquato cœlum curvamine signans
Tecta petit jussi sub rupe latentia regis.
Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus et penetralia Somni:
Quò nunquam radiis oriens, mediusve, cadensve
Phœbus adire potest. Nebulæ caligine mixtæ
Exhalantur humo, dubiæque crepuscula lucis.
Non vigil ales ibi cristati cantibus oris
Evocat Auroram: nec voce silentia rumpunt
Sollicitive canes, canibusve sagacior anser.
Non fera, non pecudes, non moti flamine rami,
Humanæve sonum reddunt convicia linguæ.
Muta quies habitat. Saxo tamen exit ab imo
Rivus aquæ Lethes: per quem cum murmure labens
Invitat somnos crepitantibus unda lapillis.
Ante fores antri fœcunda papavera florent,

Innumeræque herbæ: quarum de lacte soporem
Nox legit, et spargit per opacas humida terras.
Janua, quæ verso stridorem cardine reddat,
Nulla domo totâ; custos in limine nullus.
At medio torus est, ebeno sublimis in atrâ,
Plumeus, unicolor, pullo velamine tectus:
Quo cubat ipse deus, membris languore solutis.
Hunc circa passim, varias imitantia formas,
Somnia vana jacent totidem, quot messis aristas,
Silva gerit frondes, ejectas littus arenas.
  Quò simul intravit, manibusque obstantia virgo
Somnia dimovit: vestis fulgore reluxit
Sacra domus: tardàque deus gravitate jacentes
Vix oculos tollens; iterumque iterumque relabens,
Summaque percutiens nutanti pectora mento,
Excussit tandem sibi se: cubitoque levatus,
Quid veniat (cognôrat enim) scitatur. At illa:
'Somne, quies rerum, placidissime Somne deorum,
Pax animi, quem cura fugit; qui corda diurnis
Fessa ministeriis mulces, reparasque labori;
Somnia, quæ veras æquent imitamine formas,
Herculeâ Trachine jube, sub imagine regis,
Halcyonen adeant, simulacraque naufraga fingant.
Imperat hoc Juno.' Postquam mandata peregit
Iris, abit: neque enim ulteriùs tolerare vaporis
Vim poterat. Labique ut somnum sensit in artus,
Effugit; et remeat per quos modò venerat arcus.
  At pater e populo natorum mille suorum
Excitat artificem, simulatoremque figuræ,
Morphea. Non illo jussos solertiùs alter
Exprimit incessus, vultumque sonumque loquendi.
Adjicit et vestes, et consuetissima cuique

Verba. Sed hic solos homines imitatur. At alter
Fit fera, fit volucris, fit longo corpore serpens.
Hunc Icelon superi, mortale Phobetora vulgus
Nominat. Est etiam diversæ tertius artis
Phantasos. Ille in humum, saxumque, undamque, trabemque,
Quæque vacant animâ, feliciter omnia transit.
Regibus hi, ducibusque suos ostendere vultus
Nocte solent: populos alii plebemque pererrant.
Præterit hos senior: cunctisque e fratribus unum
Morphea, qui peragat Thaumantidos edita, Somnus
Eligit: et rursus molli languore solutum
Deposuitque caput, stratoque recondidit alto.
Ille volat, nullos strepitus facientibus alis,
Per tenebras: intraque moræ breve tempus in urbem
Pervenit Hæmoniam: positisque e corpore pennis
In faciem Cëycis abit: formâque sub illâ
Luridus, exsangui similis, sine vestibus ullis,
Conjugis ante torum miseræ stetit. Uda videtur
Barba viri, madidisque gravis fluere unda capillis.
Tum lecto incumbens, fletu super ora refuso,
Hæc ait: 'Agnoscis Cëyca, miserrima conjux?
An mea mutata est facies nece? Respice; nosces:
Inveniesque tuo pro conjuge conjugis umbram.
Nil opis, Halcyone, nobis tua vota tulerunt.
Occidimus: falsæ tibi me promittere noli.
Nubilus Ægæo deprendit in æquore navim
Auster, et ingenti jactatam flamine solvit:
Oraque nostra, tuum frustrà clamantia nomen,
Implêrunt fluctus. Non hæc tibi nuntiat auctor
Ambiguus: non ista vagis rumoribus audis:
Ipse ego fata tibi præsens mea naufragus edo.

Surge, age: da lacrymas; lugubriaque indue: nec me
Indeploratum sub inania Tartara mitte.'
Adjicit his vocem Morpheus; quam conjugis illa
Crederet esse sui. Fletus quoque fundere veros
Visus erat: gestumque manus Cëycis habebant.
[Ingemit Halcyone lacrymans, motatque lacertos
Per somnum: corpusque petens amplectitur auras:
Exclamatque, 'Mane. Quò te rapis? ibimus unâ.']
Voce sui, specieque viri, turbata soporem
Excutit: et primò si sit circumspicit illìc,
Qui modò visus erat. Nam moti voce ministri
Intulerant lumen. Postquam non invenit usquam;
Percutit ora manu: laniatque a pectore vestes:
Pectoraque ipsa ferit. Nec crinem solvere curat;
Scindit: et altrici, quæ luctûs causa, roganti,
'Nulla est Halcyone, nulla est,' ait; 'occidit unâ
Cum Cëyce suo. Solantia tollite verba.
Naufragus interiit. Vidi, agnovique; manusque
Ad discedentem, cupiens retinere, tetendi.
Umbra fugit: sed et umbra tamen manifesta, virique
Vera mei. Non ille quidem, si quæris, habebat
Adsuetos vultus: nec, quo priùs ore, nitebat...
Pallentem, nudumque, et adhuc humente capillo
Infelix vidi: stetit hoc miserabilis ipso
Ecce loco:' et quærit, vestigia si qua supersint.
'Hoc erat, hoc animo quod divinante timebam;
Et ne, me fugiens, ventos sequerere rogabam?
At certè vellem, quoniam periturus abibas,
Me quoque duxisses. Tecum fuit utile, tecum
Ire mihi. Neque enim de vitæ tempore quidquam
Non simul egissem: nec mors discreta fuisset.
Nunc absens pereo, jactor nunc fluctibus absens:

Et, sine me, me pontus habet. Crudelior ipso
Sit mihi mens pelago, si vitam ducere nitar
Longiùs, et tanto pugnem superesse dolori.
Sed neque pugnabo: nec te, miserande, relinquam:
Et tibi nunc saltem veniam comes: inque sepulcro,
Si non urna, tamen junget nos litera; si non
Ossibus ossa meis, at nomen nomine tangam.'
Plura dolor prohibet; verboque intervenit omni
Plangor: et attonito gemitus e corde trahuntur.
Mane erat: egreditur tectis ad littus: et illum
Mœsta locum repetit, de quo spectârat euntem.
Dumque, 'Moratus ibi;' dumque, 'Hìc retinacula solvit,
Hoc mihi discedens dedit oscula littore,' dicit,
[Dumque notata oculis reminiscitur acta, fretumque]
Prospicit; in liquidâ, spatio distante, tuetur
Nescio quid, quasi corpus, aquâ: primòque, quid illud
Esset, erat dubium. Postquam paulò appulit unda;
Et, quamvis aberat, corpus tamen esse liquebat;
Qui foret, ignorans, quia naufragus, omine mota est,
Et tanquam ignoto lacrymam daret, 'Heu, miser,' inquit,
'Quisquis es, et si qua est conjux tibi!' Fluctibus actum
Fit propius corpus. Quod quo magis illa tuetur,
Hoc minùs, et minùs est amens sua. Jamque propinquæ
Admotum terræ, jam quod cognoscere posset,
Cernit. Erat conjux. 'Ille est,' exclamat: et unâ
Ora, comas, vestem lacerat: tendensque trementes
Ad Cëyca manus, 'Sic, o carissime conjux,
Sic ad me, miserande, redis?' ait. Adjacet undis
Facta manu moles: quæ primas æquoris iras

Frangit; et incursus quæ prædelassat aquarum.
Insilit huc: mirumque fuit potuisse; volabat:
Percutiensque levem modò natis aëra pennis,
Stringebat summas ales miserabilis undas.
Dumque volat; mœsto similem, plenumque querelæ
Ora dedêre sonum, tenui crepitantia rostro.
[Ut verò tetigit mutum et sine sanguine corpus;
Dilectos artus amplexa recentibus alis,
Frigida nequicquam duro dedit oscula rostro.]
Senserit hoc Cëyx, an vultum motibus undæ
Tollere sit visus, populus dubitabat: at ille
Senserat. Et tandem, superis miserantibus, ambo
Alite mutantur. Fatis obnoxius îsdem
Tunc quoque mansit amor, nec conjugiale solutum
Fœdus in alitibus. Coëunt, fiuntque parentes:
Perque dies placidos, hiberno tempore, septem
Incubat Halcyone pendentibus æquore nidis.
Tum via tuta maris: ventos custodit, et arcet
Æolus egressu: præstatque nepotibus æquor.

LIBER XII.

FAMÆ DOMUS.

v. 39.

Orbe locus medio est inter terrasque, fretumque,
Cœlestesque plagas, triplicis confinia mundi;
Unde, quod est usquam, quamvis regionibus absit,
Inspicitur; penetratque cavas vox omnis ad aures.

Fama tenet, summâque domum sibi legit in arce:
Innumerosque aditus, ac mille foramina tectis
Addidit, et nullis inclusit limina portis.
Nocte dieque patent. Tota est ex aure sonanti:
Tota fremit: vocesque refert: iteratque quod audit.
Nulla quies intus, nullâque silentia parte.
Nec tamen est clamor, sed parvæ murmura vocis:
Qualia de pelagi, si quis procul audiat, undis
Esse solent: qualemve sonum, cùm Jupiter atras
Increpuit nubes, extrema tonitrua reddunt.
Atria turba tenent: veniunt leve vulgus, euntque:
Mixtaque cum veris passim commenta vagantur
Millia rumorum: confusaque verba volutant.
E quibus hi vacuas implent sermonibus aures:
Hi narrata ferunt aliò: mensuraque ficti
Crescit; et auditis aliquid novus adjicit auctor.
Illìc Credulitas, illìc temerarius Error,
Vanaque Lætitia est, consternatique Timores,
Seditioque repens, dubioque auctore Susurri.
Ipsa quid in cœlo rerum, pelagoque geratur,
Et tellure, videt, totumque inquirit in orbem.

LIBER XIII.

CERTAMEN INTER AJACEM ET ULYSSEM DE ACHILLIS ARMIS.

v. 1.

Consedêre duces: et, vulgi stante coronâ,
Surgit ad hos clypei dominus septemplicis Ajax.
Utque erat impatiens iræ, Sigeïa torvo
Littora respexit, classemque in littore, vultu:
Intendensque manus, 'Agimus, prô Jupiter,' inquit
'Ante rates causam; et mecum confertur Ulysses!
At non Hectoreis dubitavit cedere flammis:
Quas ego sustinui; quas hâc a classe fugavi.
Tutius est fictis igitur contendere verbis,
Quàm pugnare manu. Sed nec mihi dicere promptum,
Nec facere est isti: quantumque ego Marte feroci,
Quantum acie valeo, tantum valet iste loquendo.
Nec memoranda tamen vobis mea facta, Pelasgi,
Esse reor: vidistis enim. Sua narret Ulysses:
Quæ sine teste gerit, quorum nox conscia sola est.
  Præmia magna peti fateor: sed demit honorem
Æmulus. Ajaci non est tenuisse superbum,
Sit licèt hoc ingens, quidquid speravit Ulysses.
Iste tulit pretium jam nunc certaminis hujus;
Quo cùm victus erit, mecum certâsse feretur.
  Atque ego, si virtus in me dubitabilis esset,
Nobilitate potens essem, Telamone creatus:
Mœnia qui forti Trojana sub Hercule cepit:

Littoraque intravit Pegasæâ Colcha carinâ.
Æacus huic pater est: qui jura silentibus illîc
Reddit, ubi Æoliden saxum grave Sisyphon urget.
Æacon agnoscit summus, prolemque fatetur
Jupiter esse suam. Sic ab Jove tertius Ajax.
Nec tamen hæc series in causâ prosit, Achivi;
Si mihi cum magno non est communis Achille.
Frater erat; fraterna peto. Quid sanguine cretus
Sisyphio, furtisque, et fraude simillimus illi,
Inserit Æacidis alienæ nomina gentis?
An quòd in arma prior, nulloque sub indice veni,
Arma neganda mihi? potiorque videbitur ille,
Ultima qui cepit, detrectavitque furore
Militiam ficto: donec solertior isto,
Sed sibi inutilior, timidi commenta retexit
Naupliades animi, vitataque traxit in arma?
Optima nunc sumat, qui sumere noluit ulla:
Nos inhonorati, et donis patruelibus orbi,
Obtulimus qui nos ad prima pericula, simus.
Atque utinam aut verus furor ille, aut creditus, esset;
Nec comes hic Phrygias unquam venisset ad arces
Hortator scelerum! Non te, Pœantia proles,
Expositum Lemnos nostro cum crimine haberet.
Qui nunc (ut memorant) silvestribus abditus antris
Saxa moves gemitu, Laërtiadæque precaris,
Quæ meruit: quæ (si dì sunt) non vana preceris.
Et nunc ille eadem nobis juratus in arma,
(Heu!) pars una ducum, quo successore sagittæ
Herculis utuntur, fractus morboque fameque,
Velaturque aliturque avibus; volucresque petendo
Debita Trojanis exercet spicula fatis.
Ille tamen vivit, quia non comitavit Ulyssem.

Mallet et infelix Palamedes esse relictus.
Viveret; aut certè letum sine crimine haberet.
Quem malè convicti nimium memor iste furoris
Prodere rem Danaam finxit: fictumque probavit
Crimen, et ostendit, quod jam præfoderat, aurum.
  Ergo aut exsilio vires subduxit Achivis,
Aut nece. Sic pugnat, sic est metuendus, Ulysses.
Qui, licèt eloquio fidum quoque Nestora vincat,
Haud tamen efficiet, desertum ut Nestora crimen
Esse rear nullum. Qui, cùm imploraret Ulyssem
Vulnere tardus equi, fessusque senilibus annis,
Proditus a socio est. Non hæc mihi crimina fingi
Scit bene Tydides: qui nomine sæpe vocatum
Corripuit; trepidoque fugam exprobravit amico.
Adspiciunt oculis superi mortalia justis.
En eget auxilio, qui non tulit: utque reliquit,
Sic linquendus erat. Legem sibi dixerat ipse.
Conclamat socios. Adsum; videoque trementem,
Pallentemque metu, ac trepidantem morte futurâ.
Opposui molem clypei; texique jacentem;
Servavique animam (minimum est hoc laudis) inertem.
Si perstas certare, locum redeamus in ullum:
Redde hostem, vulnusque tuum, solitumque timorem:
Post clypeumque late: et mecum contende sub illo.
At postquam eripui; cui standi vulnera vires
Non dederant, nullo tardatus vulnere fugit.
  Hector adest, secumque deos in prœlia ducit:
Quâque ruit, non tu tantùm terreris, Ulysse,
Sed fortes etiam: tantum trahit ille timoris.
Hunc ego sanguineæ successu cædis ovantem
Cominus ingenti resupinum pondere fudi.
Hunc ego poscentem, cum quo concurreret, unus

Sustinui; sortemque meam vovistis, Achivi:
Et vestræ valuêre preces. Si quæritis hujus
Fortunam pugnæ; non sum superatus ab illo.
  Ecce ferunt Troës ferrumque, ignemque, Jovemque
In Danaas classes: ubi nunc facundus Ulysses?
Nempe ego mille meo protexi pectore puppes,
Spem vestri reditûs. Date tot pro navibus arma.
  Quòd si vera licet mihi dicere; quæritur istis,
Quàm mihi, major honos: conjunctaque gloria nostra est,
Atque Ajax armis, non Ajaci arma petuntur.
  Conferat his Ithacus Rhesum, imbellemque Dolona,
Priamidenque Helenum raptâ cum Pallade captum.
Luce nihil gestum, nihil est Diomede remoto:
Si semel ista datis meritis tam vilibus arma;
Dividite: et major pars sit Diomedis in illis.
  Quò tamen hæc Ithaco? qui clàm, qui semper inermis
Rem gerit: et furtis incautum decipit hostem?
Ipse nitor galeæ, claro radiantis ab auro,
Insidias prodet, manifestabitque latentem.
Sed neque Dulichius sub Achillis casside vertex
Pondera tanta feret: nec non onerosa gravisque
Pelias esse potest imbellibus hasta lacertis:
Nec clypeus, vasti cælatus imagine mundi,
Conveniet timidæ, natæque ad furta sinistræ.
Debilitaturum quid te petis, improbe, munus?
Quod tibi si populi donaverit error Achivi,
Cur spolieris, erit; non, cur metuaris ab hoste.
Et fuga (quâ solâ cunctos, timidissime, vincis)
Tarda futura tibi est, gestamina tanta trahenti.
Adde, quòd iste tuus, tam rarò prœlia passus,
Integer est clypeus: nostro, qui tela ferendo

Mille patet plagis, novus est successor habendus.
Denique, quid verbis opus est? spectemur agendo:
Arma viri fortis medios mittantur in hostes;
Inde jubete peti: et referentem ornate relatis.'
Finierat Telamone satus; vulgique secutum
Ultima murmur erat: donec Laërtius heros
Adstitit: atque oculos paulum tellure moratos
Sustulit ad proceres; exspectatoque resolvit
Ora sono: neque abest facundis gratia dictis.
'Si mea cum vestris valuissent vota, Pelasgi,
Non foret ambiguus tanti certaminis hæres:
Tuque tuis armis, nos te poteremur, Achille.
Quem quoniam non æqua mihi vobisque negârunt
Fata;' (manuque simul veluti lacrymantia tersit
Lumina) 'quis magno meliùs succedat Achilli,
Quàm per quem magnus Danaïs successit Achilles?
Huic modò ne prosit, quòd, ut est, hebes esse videtur:
Neve mihi noceat, quòd vobis semper, Achivi,
Profuit ingenium: meaque hæc facundia, si qua est,
Quæ nunc pro domino, pro vobis sæpe locuta est,
Invidiâ careat: bona nec sua quisque recuset.
Nam genus, et proavos, et quæ non fecimus ipsi,
Vix ea nostra voco. Sed enim, quia retulit Ajax
Esse Jovis pronepos, nostri quoque sanguinis auctor
Jupiter est: totidemque gradus distamus ab illo.
Nam mihi Laërtes pater est, Arcesius illi,
Jupiter huic: neque in his quisquam damnatus et exsul.
Est quoque per matrem Cyllenius addita nobis
Altera nobilitas: deus est in utroque parente.
Sed neque materno quòd sum generosior ortu,
Nec mihi quòd pater est fraterni sanguinis insons,
Proposita arma peto: meritis expendite causam.

Dummodo quòd fratres Telamon Peleusque fuerunt,
Ajacis meritum non sit: nec sanguinis ordo,
Sed virtutis honos spoliis quæratur in istis.
Aut si proximitas primusque requiritur hæres;
Est genitor Peleus, est Pyrrhus filius illi.
Quis locus Ajaci? Phthiam Scyronve ferantur.
Nec minùs est isto Teucer patruelis Achilli.
Num petit ille tamen? num sperat, ut auferat arma?
  Ergo operum quoniam nudum certamen habetur;
Plura quidem feci, quàm quæ comprendere dictis
In promptu mihi sit: rerum tamen ordine ducar.
Præscia venturi genitrix Nereïa leti
Dissimulat cultu natum. Deceperat omnes,
In quibus Ajacem, sumptæ fallacia vestis.
Arma ego fœmineis, animum motura virilem,
Mercibus inserui. Neque adhuc projecerat heros
Virgineos habitus, cùm parmam hastamque tenenti,
"Nate deâ," dixi, "tibi se peritura reservant
Pergama. Quid dubitas ingentem evertere Trojam?"
Injecique manum, fortemque ad fortia misi.
Ergo opera illius mea sunt. Ego Telephon hastâ
Pugnantem domui: victum orantemque refeci.
  Quòd Thebæ cecidêre, meum est; me credite Lesbon,
Me Tenedon, Chrysenque, et Cyllan, Apollinis urbes,
Et Syron cepisse: meâ concussa putate
Procubuisse solo Lyrnesia mœnia dextrâ.
Utque alias taceam; qui sævum perdere posset
Hectora, nempe dedi: per me jacet inclytus Hector.
Illis hæc armis, quibus est inventus Achilles,
Arma peto: vivo dederam, post fata reposco.
  Ut dolor unius Danaos pervenit ad omnes,
Aulidaque Euboïcam complêrunt mille carinæ;

Exspectata diu, nulla, aut contraria classi,
Flamina sunt: duræque jubent Agamemnona sortes
Immeritam sævæ natam mactare Dianæ.
Denegat hoc genitor, divisque irascitur ipsis:
Atque in rege tamen pater est. Ego mite parentis
Ingenium verbis ad publica commoda verti.
Nunc equidem fateor, fassoque ignoscat Atrides;
Difficilem tenui sub iniquo judice causam.
Hunc tamen utilitas populi, fratrisque, datique
Summa movet sceptri, laudem ut cum sanguine penset.
Mittor et ad matrem: quæ non hortanda, sed astu
Decipienda fuit. Quò si Telamonius îsset,
Orba suis essent etiamnum lintea ventis.
  Mittor et Iliacas audax orator ad arces:
Visaque et intrata est altæ mihi curia Trojæ.
Plenaque adhuc erat illa viris. Interritus egi,
Quam mihi mandârat communis Græcia, causam:
Accusoque Parin, prædamque, Helenamque reposco:
Et moveo Priamum, Priamoque Antenora junctum.
At Paris, et fratres, et qui rapuêre sub illo,
Vix tenuêre manus (scis hoc, Menelaë) nefandas:
Primaque lux nostri tecum fuit illa pericli.
  Longa referre mora est, quæ consilioque manuque
Utiliter feci spatiosi tempore belli.
Post acies primas, urbis se mœnibus hostes
Continuêre diu; nec aperti copia Martis
Ulla fuit: decimo demum pugnavimus anno.
Quid facis interea, qui nil nisi prœlia nôsti?
Quis tuus usus erat? Nam si mea facta requiris,
Hostibus insidior: fossas munimine cingo:
Consolor socios, ut longi tædia belli

Mente ferant placidâ: doceo quo simus alendi,
Armandive modo: mittor quò postulat usus.
Ecce Jovis monitu, deceptus imagine somni,
Rex jubet incepti curam dimittere belli.
Ille potest auctore suam defendere causam.
Non sinat hoc Ajax, delendaque Pergama poscat:
Quodque potest, pugnet. Cur non remoratur ituros?
Cur non arma capit? Dat, quod vaga turba sequatur?
Non erat hoc nimium nunquam nisi magna loquenti.
Quid, quòd et ipse fugis? vidi, puduitque videre,
Cùm tu terga dares, inhonestaque vela parares.
Nec mora, 'Quid facitis? quæ vos dementia,' dixi,
'Concitat, o socii, captam dimittere Trojam?
Quidve domum fertis decimo, nisi dedecus, anno?'
Talibus atque aliis, in quæ dolor ipse disertum
Fecerat, aversos profugâ de classe reduxi.
Convocat Atrides socios terrore paventes:
Nec Telamoniades etiam nunc hiscere quidquam
Ausit: at ausus erat reges incessere dictis
Thersites, etiam per me haud impunè, protervis.
Erigor, et trepidos cives exhortor in hostem:
Amissamque meâ virtutem voce reposco.
Tempore ab hoc, quodcunque potest fecisse videri
Fortiter iste, meum est: qui dantem terga retraxi.
Denique de Danaïs quis te laudatve petitve?
At sua Tydides mecum communicat acta:
Me probat: et socio semper confidit Ulysse.
Est aliquid, de tot Grajorum millibus, unum
A Diomede legi. Nec me sors ire jubebat:
Sic tamen et spreto noctisque hostisque periclo,
Ausum eadem, quæ nos, Phrygiâ de gente Dolona
Interimo: non antè tamen, quàm cuncta coëgi

Prodere: et edidici quid perfida Troja pararet.
Omnia cognôram: nec, quod specularer, habebam:
Et jam præmissâ poteram cum laude reverti.
Haud contentus eâ, petii tentoria Rhesi,
Inque suis ipsum castris comitesque peremi.
Atque ita captivo victor votisque potitus,
Ingredior curru lætos imitante triumphos;
Cujus equos pretium pro nocte poposcerat hostis.
Arma negate mihi: fueritque benignior Ajax.
Quid Lycii referam Sarpedonis agmina ferro
Devastata meo? Cum multo sanguine fudi
Cœranon, Hippasiden, et Alastoraque, Chromiumque,
Alcandrumque, Haliumque, Noëmonaque, Prytaninque,
Exitioque dedi cum Chersidamante Thoona,
Et Charopen, fatisque immitibus Ennomon actum:
Quique minùs celebres nostrâ sub mœnibus urbis
Procubuêre manu. Sunt et mihi vulnera, cives,
Ipso pulchra loco: nec vanis credite verbis:
Aspicite en!' (vestemque manu diducit) et, 'Hæc sunt
Pectora semper,' ait, 'vestris exercita rebus.
At nihil impendit per tot Telamonius annos
Sanguinis in socios: et habet sine vulnere corpus.
Quid tamen hoc refert, si se pro classe Pelasgâ
Arma tulisse refert contra Troasque Jovemque?
Confiteorque, tulit: neque enim bene facta malignè
Detrectare meum est: sed nec communia solus
Occupet, atque aliquem vobis quoque reddat honorem.
Repulit Actorides, sub imagine tutus Achillis,
Tröas ab arsuris cum defensore carinis.
Ausum etiam Hectoreo solum concurrere Marti
Se putat, oblitus regisque, ducumque, meique;
Nonus in officio, et prælatus munere sortis.

Sed tamen eventus vestræ, fortissime, pugnæ
Quis fuit? Hector abit violatus vulnere nullo.
Me miserum, quanto cogor meminisse dolore
Temporis illius; quo, Grajûm murus, Achilles
Procubuit! Nec me lacrymæ, luctusve, timorve
Tardârunt, quin corpus humo sublime referrem.
His humeris, his, inquam, humeris ego corpus Achillis,
Et simul arma tuli: quæ nunc quoque ferre laboro.
Sunt mihi, quæ valeant in talia pondera, vires:
Est animus vestros certè sensurus honores.
Scilicet idcirco pro gnato cærula mater
Ambitiosa suo fuit, ut cœlestia dona,
Artis opus tantæ, rudis et sine pectore miles
Indueret? neque enim clypei cælamina nôrit,
Oceanum, et terras, cumque alto sidera cœlo,
Pleïadasque, Hyadasque, immunemque æquoris Arcton,
Diversasque urbes, nitidumque Orionis ensem.
Postulat ut capiat, quæ non intelligit, arma.
Quid? quòd me, duri fugientem munera belli,
Arguit incepto serum accessisse labori?
Nec se magnanimo maledicere sentit Achilli?
Si simulâsse vocat crimen, simulavimus ambo.
Si mora pro culpâ est; ego sum maturior illo.
Me pia detinuit conjux: pia mater Achillen:
Primaque sunt illis data tempora, cætera vobis.
Haud timeo, si jam nequeo defendere crimen
Cum tanto commune viro. Deprensus Ulyssis
Ingenio tamen ille; at non Ajacis, Ulysses.
Neve in me stolidæ convicia fundere linguæ
Admiremur eum: vobis quoque digna pudore
Objicit. An falso Palameden crimine turpe
Accusâsse mihi, vobis damnâsse decorum est?

Sed neque Naupliades facinus defendere tantum,
Tamque patens, valuit: nec vos audistis in illo
Crimina; vidistis: pretioque objecta patebant.
  Nec Pœantiaden quòd habet Vulcania Lemnos,
Esse reus merui: factum defendite vestrum:
Consensistis enim: nec me suasisse negabo,
Ut se subtraheret bellique viæque labori,
Tentaretque feros requie lenire dolores.
Paruit; et vivit. Non hæc sententia tantùm
Fida, sed et felix; cùm sit satis, esse fidelem.
Quem quoniam vates delenda ad Pergama poscunt,
Ne mandate mihi: meliùs Telamonius ibit,
Eloquioque virum morbis irâque furentem
Molliet, aut aliquâ producet callidus arte.
Antè retro Simoïs fluet, et sine frondibus Ide
Stabit, et auxilium promittet Achaïa Trojæ,
Quàm, cessante meo pro vestris pectore rebus,
Ajacis stolidi Danaïs sollertia prosit.
Sis licèt infestus sociis, regique, mihique,
Dure Philoctete; licèt exsecrere, meùmque
Devoveas sine fine caput; cupiasque dolenti
Me tibi fortè dari, nostrumque haurire cruorem;
[Utque tui mihi, sic fiat tibi copia nostri:]
Te tamen aggrediar: [mecumque reducere nitar.]
Tamque tuis potiar (faveat Fortuna) sagittis,
Quàm sum Dardanio, quem cepi, vate potitus:
Quàm responsa deûm, Trojanaque fata, retexi:
Quàm rapui Phrygiæ signum penetrale Minervæ
Hostibus e mediis. Et se mihi comparat Ajax?
Nempe capi Trojam prohibebant fata sine illis.
Fortis ubi est Ajax? ubi sunt ingentia magni
Verba viri? Cur hìc metuis? cur audet Ulysses

Ire per excubias, et se committere nocti?
Perque feros enses, non tantùm mœnia Troum,
Verùm etiam summas arces intrare, suâque
Eripere æde deam, raptamque efferre per hostes?
Quæ nisi fecissem, frustrà Telamone creatus
Gestâsset lævâ taurorum tergora septem.
Illâ nocte mihi Trojæ victoria parta est:
Pergama tum vici, cùm vinci posse coëgi.
Desine Tydiden vultuque et murmure nobis
Ostentare meum: pars est sua laudis in illis.
Nec tu, cùm sociâ clypeum pro classe tenebas,
Solus eras: tibi turba comes, mihi contigit unus.
Qui, nisi pugnacem sciret sapiente minorem
Esse, nec indomitæ deberi præmia dextræ,
Ipse quoque hæc peteret: peteret moderatior Ajax,
Eurypylusque ferox, claroque Andremone natus:
Nec minùs Idomeneus, patriâque creatus eâdem
Meriones: peteret majoris frater Atridæ.
Quippe manu fortes (nec sunt tibi Marte secundi)
Consiliis cessêre meis. Tibi dextera bello
Utilis; ingenium est, quod eget moderamine nostri.
Tu vires sine mente geris: mihi cura futuri est.
Tu pugnare potes: pugnandi tempora mecum
Eligit Atrides: tu tantùm corpore prodes;
Nos animo: quantoque ratem qui temperat, anteit
Remigis officium; quanto dux milite major;
Tanto ego te supero. Nec non in corpore nostro
Pectora sunt potiora manu: vigor omnis in illis.
At vos, o proceres, vigili date præmia vestro;
Proque tot annorum curâ, quos anxius egi,
Hunc titulum meritis pensandum reddite nostris.
Jam labor in fine est: obstantia fata removi:

Altaque, posse capi faciendo, Pergama cepi.
Per spes nunc socias, casuraque mœnia Troum,
Perque deos oro, quos hosti nuper ademi;
Per, si quid superest, quod sit sapienter agendum;
Si quid adhuc audax, ex præcipitique petendum;
Si Trojæ fatis aliquid restare putatis;
Este mei memores: aut si mihi non datis arma;
Huic date.' Et ostendit signum fatale Minervæ.
  Mota manus procerum est: et, quid facundia posset,
Re patuit; fortisque viri tulit arma disertus.
Hectora qui solus, qui ferrum, ignemque, Jovemque
Sustinuit toties; unam non sustinet iram:
Invictumque virum vincit dolor. Arripit ensem:
Et, 'Meus hic certè est. An et hunc sibi poscet Ulysses?
Hoc,' ait, 'utendum est in me mihi: quique cruore
Sæpe Phrygum maduit, domini nunc cæde madebit:
Ne quisquam Ajacem possit superare, nisi Ajax.'
Dixit: et in pectus, tum denique vulnera passum,
Quâ patuit ferro, letalem condidit ensem:
Nec valuêre manus infixum educere telum:
Expulit ipse cruor: rubefactaque sanguine tellus
Purpureum viridi genuit de cespite florem,
Qui priùs Œbalio fuerat de vulnere natus.
Litera communis mediis pueroque viroque
Inscripta est foliis: hæc nominis, illa querelæ.

HECUBA IN CANEM MUTATA.

v. 404.

Troja simul Priamusque cadunt: Priameïa conjux
Perdidit infelix hominis post omnia formam;
Externasque novo latratu terruit auras

Longus in angustum quâ clauditur Hellespontus,
Ilion ardebat; neque adhuc consederat ignis:
Exiguumque senis Priami Jovis ara cruorem
Combiberat. Tractata comis antistita Phœbi
Non profecturas tendebat ad æthera palmas.
Dardanidas matres patriorum signa deorum,
Dum licet, amplexas, succensaque templa tenentes
Invidiosa trahunt victores præmia Graji.
Mittitur Astyanax illis de turribus, unde
Pugnantem pro se, proavitaque regna tuentem,
Sæpe videre patrem, monstratum a matre, solebat.
Jamque viam suadet Boreas; flatuque secundo
Carbasa mota sonant: jubet uti navita ventis.
'Troja, vale: rapimur,' clamant: dantque oscula terræ
Troades: et patriæ fumantia tecta relinquunt.
Ultima conscendit classem (miserabile visu)
In mediis Hecube natorum inventa sepulcris.
Prensantem tumulos, atque ossibus oscula dantem
Dulichiæ traxêre manus. Tamen unius hausit,
Inque sinu cineres secum tulit Hectoris haustos.
Hectoris in tumulo canum de vertice crinem,
Inferias inopes, crinem lachrymasque relinquit.
Est, ubi Troja fuit, Phrygiæ contraria tellus,
Bistoniis habitata viris. Polymestoris illic
Regia dives erat, cui te commisit alendum
Clàm, Polydore, pater, Phrygiisque removit ab armis.
Consilium sapiens, sceleris nisi præmia magnas
Adjecisset opes, animi irritamen avari.
Ut cecidit Fortuna Phrygum, capit impius ensem
Rex Thracum, juguloque sui defigit alumni:
Et, tanquam tolli cum corpore crimina possent,
Exanimem e scopulo subjectas misit in undas.

Littore Threïcio classem religârat Atrides,
Dum mare pacatum, dum ventus amicior esset.
Hîc subitò, quantus, cùm viveret, esse solebat,
Exit humo latè ruptâ, similisque minaci,
Temporis illius vultum referebat Achilles,
Quo ferus injusto petiit Agamemnona ferro.
'Immemoresque mei disceditis,' inquit, 'Achivi?
Obrutaque est mecum virtutis gratia nostræ?
Ne facite: utque meum non sit sine honore sepulcrum,
Placet Achilleos mactata Polyxena manes.'
Dixit: et, immiti sociis parentibus umbræ,
Rapta sinu matris, quam jam propè sola fovebat,
Fortis, et infelix, et plusquam fœmina, virgo
Ducitur ad tumulum, diroque fit hostia busto.
Quæ memor ipsa sui, postquam crudelibus aris
Admota est; sensitque sibi fera sacra parari;
Utque Neoptolemum stantem, ferrumque tenentem,
Inque suo vidit figentem lumina vultu;
'Utere jamdudum generoso sanguine,' dixit:
'Nulla mora est. At tu jugulo, vel pectore, telum
Conde meo:' jugulumque simul pectusque retexit.
'Scilicet aut ulli servire Polyxena ferrem,
Aut per tale sacrum numen placabitur ullum.
Mors tantùm vellem matrem mea fallere posset.
Mater obest; minuitque necis mihi gaudia: quamvis
Non mea mors illi, verùm sua vita gemenda est.
Vos modò, ne Stygios adeam non libera manes,
Este procul; si justa peto: tactuque viriles
Virgineo removete manus: acceptior illi,
Quisquis is est, quem cæde meâ placare paratis,—
Liber erit sanguis. Si quos tamen ultima nostri
Vota movent oris; Priami vos filia regis,

Non captiva, rogat; genitrici corpus inemptum
Reddite: neve auro redimat jus triste sepulcri,
Sed lacrymis. Tunc, cùm poterat, redimebat et auro.'
Dixerat. At populus lacrymas, quas illa tenebat,
Non tenet. Ipse etiam flens invitusque sacerdos
Præbita conjecto rupit præcordia ferro.
Illa, super terram defecto poplite labens,
Pertulit intrepidos ad fata novissima vultus.
Troades excipiunt, deploratosque recensent
Priamidas, et quid dederit domus una cruoris.
Teque gemunt, virgo; teque, o modò regia conjux,
Regia dicta parens, Asiæ florentis imago;
Nunc etiam prædæ mala sors: quam victor Ulysses
Esse suam nollet, nisi quòd tamen Hectora partu
Edideras. Dominum matri vix reperit Hector.
Quæ corpus complexa animæ tam fortis inane,
Quas toties patriæ dederat, natisque, viroque,
Huic quoque dat lacrymas; lacrymas in vulnera fundit:
Osculaque ore legit, consuetaque pectora plangit:
Canitiemque suam concreto in sanguine verrens,
Plura quidem, sed et hæc, laniato pectore dixit:
'Nata tuæ (quid enim superest?) dolor ultime matri,
Nata, jaces: videoque tuum, mea vulnera, vulnus.
En, ne perdiderim quenquam sine cæde meorum,
Tu quoque vulnus habes. At te, quia fœmina, rebar
A ferro tutam: cecidisti et fœmina ferro.
Totque tuos idem fratres, te perdidit idem,
Exitium Trojæ, nostrique orbator, Achilles.
At postquam Paridis cecidit Phœbique sagittis;
"Nunc certè," dixi, "non est metuendus Achilles."
Nunc quoque mî metuendus erat. Cinis ipse sepulti
In genus hoc sævit: tumulo quoque sensimus hostem:

Æacidæ fœcunda fui. Jacet Ilion ingens:
Eventuque gravi finita est publica clades:
Si finita tamen. Soli mihi Pergama restant:
In cursuque meus dolor est. Modò maxima rerum,
Tot generis natisque potens, nuribusque viroque,
Nunc trahor exsul, inops, tumulis avulsa meorum,
Penelopæ munus: quæ me, data pensa trahentem,
Matribus ostendens Ithacis, "Hæc Hectoris illa est
Clara parens: hæc est," dicet, "Priameïa conjux."
Postque tot amissos tu nunc, quæ sola levabas
Maternos luctus, hostilia busta piâsti.
Inferias hosti peperi. Quò ferrea resto?
Quidve moror? quò me servas, damnosa senectus?
Quid, dì crudeles, nisi quò nova funera cernam,
Vivacem differtis anum? Quis posse putaret
Felicem Priamum, post diruta Pergama, dici?
Felix morte suâ, nec te, mea nata, peremptam
Adspicit, et vitam pariter regnumque reliquit.
At (puto) funeribus dotabere, regia virgo;
Condeturque tuum monumentis corpus avitis.
Non hæc est fortuna domûs. Tibi munera matris
Contingent fletus, peregrinæque haustus arenæ.
Omnia perdidimus. Superest, cur vivere tempus
In breve sustineam, proles gratissima matri,
Nunc solus, quondam minimus de stirpe virili,
Has datus Ismario regi Polydorus in oras.
Quid moror interea crudelia vulnera lymphis
Abluere, et sparsos immiti sanguine vultus?'
  Dixit: et ad littus passu processit anili,
Albentes laniata comas. 'Date, Troades, urnam,'
Dixerat infelix, liquidas hauriret ut undas:
Adspicit ejectum Polydori in littore corpus,

Factaque Threïciis ingentia vulnera telis.
Troades exclamant: obmutuit illa dolore;
Et pariter vocem, lacrymasque introrsus obortas
Devorat ipse dolor: duroque simillima saxo
Torpet: et adversâ figit modò lumina terrâ;
Interdum torvos sustollit ad æthera vultus:
Nunc positi spectat vultum, nunc vulnera, nati,
Vulnera præcipuè: seque armat et instruit irâ.
Quâ simul exarsit, tanquam regina maneret,
Ulcisci statuit; pœnæque in imagine tota est.
Utque furit catulo lactente orbata leæna,
Signaque nacta pedum, sequitur, quem non videt, hostem:
Sic Hecube, postquam cum luctu miscuit iram,
Non oblita animorum, annorum oblita suorum,
Vâdit ad artificem diræ Polymestora cædis:
Colloquiumque petit: nam se monstrare relictum
Velle latens illi, quod nato redderet, aurum.
Credidit Odrysius: prædæque adsuetus amore
In secreta venit: cum blando callidus ore,
'Tolle moras, Hecube,' dixit: 'da munera nato.
Omne fore illius quod das, quod et antè dedisti,
Per superos juro.' Spectat truculenta loquentem,
Falsaque jurantem: tumidâque exæstuat irâ;
Atque ita correptum captivarum agmine matrum
Involat, et digitos in perfida lumina condit,
Exspoliatque genas oculis (facit ira valentem)
Immergitque manus: fœdataque sanguine sonti
Non lumen, neque enim superest, loca luminis haurit.
Clade sui Thracum gens irritata tyranni
Troada telorum lapidumque incessere jactu
Cœpit. At hæc missum rauco cum murmure saxum
Morsibus insequitur: rictuque in verba parato

Latravit, conata loqui. Locus exstat, et ex re
Nomen habet: veterumque diu memor illa malorum,
Tum quoque Sithonios ululavit mœsta per agros.
Illius Troasque suos, hostesque Pelasgos,
Illius fortuna deos quoque moverat omnes:
Sic omnes, ut et ipsa Jovis conjuxque sororque
Eventus Hecubam meruisse negaverit illos.

MEMNONIS CINERES IN AVES MUTATI.

v. 576.

Non vacat Auroræ, quanquam îsdem faverat armis,
Cladibus, et casu Trojæque Hecubæque moveri.
Cura deam propior, luctusque domesticus angit
Memnonis amissi, Phrygiis quem lutea campis
Vidit Achilleâ pereuntem cuspide mater.
Vidit; et ille color, quo matutina rubescunt
Tempora, palluerat: latuitque in nubibus æther.
At non impositos supremis ignibus artus
Sustinuit spectare parens: sed crine soluto,
Sicut erat, magni genibus procumbere non est
Dedignata Jovis, lacrymisque has addere voces:
'Omnibus inferior, quas sustinet aureus æther,
(Nam mihi sunt totum rarissima templa per orbem)
Diva tamen venio: non ut delubra, diesque
Des mihi sacrificos, caliturasque ignibus aras.
Si tamen adspicias, quantùm tibi fœmina præstem,
Tum cùm luce novâ noctis confinia servo,
Præmia danda putes. Sed non ea cura; neque hic est
Nunc status Auroræ, meritos ut poscat honores.
Memnonis orba mei venio: qui fortia frustrà
Pro patruo tulit arma suo; primisque sub annis

LIBER XIV.

ÆNEAS ET REGES ALBANI.

v. 445.

Solvitur herboso religatus ab aggere funis:
Et procul insidias, infamatæque relinquunt
Tecta deæ, lucosque petunt, ubi nubilus umbrâ
In mare cum flavâ prorumpit Tybris arenâ.
Faunigenæque domo potitur natâque Latini;
Non sine Marte tamen. Bellum cum gente feroci
Suscipitur; pactâque furit pro conjuge Turnus.
Concurrit Latio Tyrrhenia tota: diuque
Ardua sollicitis victoria quæritur armis.
Auget uterque suas externo robore vires:
Et multi Rutulos, multi Trojana tuentur
Castra. Neque Æneas Evandri ad limina frustrà,
At Venulus magnam profugi Diomedis ad urbem
Venerat. Ille quidem sub Iäpyge maxima Dauno
Mœnia condiderat, dotaliaque arva tenebat.
Sed Venulus Turni postquam mandata peregit,
Auxiliumque petit; vires Ætolius heros
Excusat: nec se soceri committere pugnæ
Velle sui populos: nec, quos e gente suorum
Armet, habere viros. Rutuli sine viribus illis
Bella instructa gerunt: multumque ab utrâque cruoris
Parte datur. Fert ecce avidas in pinea Turnus
Texta faces: ignesque timent, quibus unda pepercit.
Jamque picem, et ceras, alimentaque cætera flammæ
Mulciber urebat, perque altum ad carbasa malum
Ibat, et incurvæ fumabant transtra carinæ:

Cùm memor has pinus Idæo vertice cæsas
Sancta deûm genitrix, tinnitibus aëra pulsi
Æris, et inflati complevit murmure buxi.
Perque leves domitis invecta leonibus auras,
'Irrita sacrilegâ jactas incendia dextrâ,
Turne,' ait. 'Eripiam; nec, me patiente, cremabit
Ignis edax nemorum partes et membra meorum.'
Intonuit dicente deâ: tonitrumque secuti
Cum saliente graves ceciderunt grandine nimbi:
Aëraque, et subitis tumidum concursibus æquor
Astræi turbant, et eunt in prœlia, fratres.
E quibus alma parens, unius viribus usa,
Stupea prærumpit Phrygiæ retinacula classis:
Fertque rates pronas, medioque sub æquore mergit.
Robore mollito, lignoque in corpora verso,
In capitum faciem puppes mutantur aduncæ:
In digitos abeunt, et crura natantia, remi:
Quodque priùs fuerat, latus est: mediisque carina
Subdita navigiis, spinæ mutatur in usum.
Lina comæ molles, antennæ brachia fiunt.
Cærulus, ut fuerat, color est. Quasque antè timebant,
Illas virgineis exercent lusibus undas
Naïdes æquoreæ: durisque in montibus ortæ
Molle fretum celebrant: nec eas sua tangit origo.
Non tamen oblitæ, quàm multa pericula sævo
Pertulerint pelago, jactatis sæpe carinis
Supposuêre manus: nisi si qua vehebat Achivos.
Cladis adhuc Phrygiæ memores, odêre Pelasgos.
Spes erat, in nymphas animatâ classe marinas,
Posse metu monstri Rutulum desistere bello.
Perstat, habetque deos pars utraque: quique deorum
Instar, habent animos. Nec jam dotalia regna,

Nec soceri sceptrum, nec te, Lavinia virgo,
Sed vicisse petunt: deponendique pudore
Bella gerunt. Tandemque Venus victricia nati
Arma videt: Turnusque cadit; cadit Ardea, Turno
Sospite, dicta potens. Quam postquam barbarus ignis
Abstulit, et tepidâ latuerunt tecta favillâ;
Congerie e mediâ tum primùm cognita præpes
Subvolat, et cineres plausis everberat alis.
Et sonus, et macies, et pallor, et omnia, captam
Quæ deceant urbem, nomen quoque mansit in illâ
Urbis: et ipsa suis deplangitur Ardea pennis.
  Jamque deos omnes, ipsamque Æneïa virtus
Junonem veteres finire coëgerat iras:
Cùm, bene fundatis opibus crescentis Iüli,
Tempestivus erat cœlo Cythereïus heros;
Ambieratque Venus superos: colloque parentis
Circumfusa sui, 'Nunquam mihi,' dixerat, 'ullo
Tempore dure pater, nunc sis mitissimus oro;
Æneæque meo, qui te de sanguine nostro
Fecit avum, quamvis parvum, des, optime, numen;
Dummodo des aliquod. Satis est inamabile regnum
Adspexisse semel, Stygios semel îsse per amnes.'
Adsensêre dei: nec conjux regia vultus
Immotos tenuit, placatoque annuit ore.
Tum pater, 'Estis,' ait, 'cœlesti munere digni,
Quæque petis, pro quoque petis: cape, nata, quod optas.'
  Fatus erat. Gaudet, gratesque agit illa parenti:
Perque leves auras junctis invecta columbis
Littus adit Laurens; ubi tectus arundine serpit
In freta flumineis vicina Numicius undis.
Hunc jubet Æneæ, quæcunque obnoxia morti,
Abluere; et tacito deferre sub æquora cursu.

Corniger exsequitur Veneris mandata: suisque,
Quicquid in Æneâ fuerat mortale, repurgat,
Et respergit aquis. Pars optima restitit illi.
Lustratum genitrix divino corpus odore
Unxit, et ambrosiâ cum dulci nectare mixtâ
Contigit os, fecitque deum: quem turba Quirini
Nuncupat Indigetem; temploque arisque recepit.
Inde sub Ascanii ditione binominis Alba,
Resque Latina fuit: succedit Silvius illi:
Quo satus, antiquo tenuit repetita Latinus
Nomina cum sceptro. Clarum subit Alba Latinum:
Epitos ex illo est: post hunc Capetusque, Capysque;
Sed Capys antè fuit. Regnum Tiberinus ab illis
Cepit; et in Tusci demersus fluminis undis
Nomina fecit aquæ. De quo Remulusque, feroxque
Acrota sunt geniti: Remulus maturior annis
Fulmineo periit, imitator fulminis, ictu.
Fratre suo sceptrum moderatior Acrota forti
Tradit Aventino: qui quo regnârat, eodem
Monte jacet positus; tribuitque vocabula monti.
Jamque Palatinæ summam Proca gentis habebat.
Rege sub hoc Pomona fuit: quâ nulla Latinas
Inter Hamadryadas coluit sollertiùs hortos,
Nec fuit arborei studiosior altera fœtûs:
Unde tenet nomen. Non silvas illa, nec amnes;
Rus amat, et ramos, felicia poma ferentes.
Nec jaculo gravis est, sed aduncâ dextera falce:
Quâ modò luxuriem premit, et spatiantia passim
Brachia compescit: fissâ modò cortice virgam
Inserit, et succos alieno præstat alumno.
Nec patitur sentire sitim: bibulæque recurvas
Radicis fibras labentibus irrigat undis.

Proximus Ausonias injusti miles Amulî
Rexit opes: Numitorque senex amissa nepotum
Munere regna capit: festisque Palilibus urbis
Mœnia conduntur. Tatiusque patresque Sabini
Bella gerunt: arcisque viâ Tarpeia reclusâ
Dignâ animam pœnâ congestis exuit armis.
Inde sati Curibus, tacitorum more luporum,
Ore premunt voces, et corpora victa sopore
Invadunt, portasque petunt; quas objice firmâ
Clauserat Iliades. Unam tamen ipsa recludit,
Nec strepitum verso Saturnia cardine fecit.
Sola Venus portæ cecidisse repagula sensit:
Et clausura fuit: nisi quòd rescindere nunquam
Dîs licet acta deûm. Jano loca juncta tenebant
Naïdes Ausoniæ, gelido rorantia fonte:
Has rogat auxilium. Nec nymphæ justa petentem
Sustinuêre deam: venasque et flumina fontis
Elicuêre sui. Nondum tamen invia Jani
Ora patentis erant, neque iter præcluserat unda.
Lurida supponunt fœcundo sulfura fonti,
Incenduntque cavas fumante bitumine venas.
Viribus his aliisque vapor penetravit ad ima
Fontis: et Alpino modò quæ certare rigori
Audebatis aquæ, non ceditis ignibus ipsis.
Flammiferâ gemini fumant adspergine postes:
Portaque, nequicquam rigidis permissa Sabinis,
Fonte fuit præstructa novo; dum Martius arma
Indueret miles. Quæ postquam Romulus ultro
Obtulit; et strata est tellus Romana Sabinis
Corporibus, strata estque suis; generique cruorem
Sanguine cum soceri permiscuit impius ensis:
Pace tamen sisti bellum, nec in ultima ferro

Decertare, placet; Tatiumque accedere regno.
Occiderat Tatius, populisque æquata duobus,
Romule, jura dabas: positâ cùm casside Mavors
Talibus affatur divûmque hominumque parentem:
'Tempus adest, genitor, (quoniam fundamine magno
Res Romana valet, nec præside pendet ab uno)
Præmia, quæ promissa mihi dignoque nepoti,
Solvere, et ablatum terris imponere cœlo.
Tu mihi concilio quondam præsente deorum,
(Nam memoro, memorique animo pia verba notavi)
"Unus erit, quem tu tolles in cærula cœli,"
Dixisti. Rata sit verborum summa tuorum.'
Annuit omnipotens, et nubibus aëra cæcis
Occuluit, tonitruque et fulgure terruit Urbem.
Quæ sibi promissæ sensit data signa rapinæ,
Innixusque hastæ, pressos temone cruento
Impavidus conscendit equos Gradivus, et ictu
Verberis increpuit: pronumque per aëra lapsus
Constitit in summo nemorosi colle Palatî:
Reddentemque suo jam regia jura Quiriti
Abstulit Iliaden. Corpus mortale per auras
Dilapsum tenues: ceu latâ plumbea fundâ
Missa solet medio glans intabescere cœlo.
Pulchra subit facies, et pulvinaribus altis
Dignior, et qualis trabeati forma Quirini.
Flebat ut amissum conjux; cùm regia Juno
Irin ad Hersiliam descendere limite curvo
Imperat: et vacuæ sua sic mandata referre.
'O et de Latiâ, o et de gente Sabinâ
Præcipuum, matrona, decus; dignissima tanti
Antè fuisse viri, conjux nunc esse Quirini;
Siste tuos fletus: et, si tibi cura videndi

Conjugis est, duce me lucum pete, colle Quirino
Qui viret, et templum Romani regis obumbrat.'
Paret: et in terram pictos delapsa per arcus,
Hersiliam jussis compellat vocibus Iris.
Illa verecundo vix tollens lumina vultu,
'O dea, (namque mihi, nec quæ sis dicere promptum est;
Et liquet esse deam) duc, o duc,' inquit: 'et offer
Conjugis ora mihi: quæ si modò posse videre
Fata semel dederint; cœlum acceptâsse fatebor.'
    Nec mora; Romuleos cum virgine Thaumanteâ
Ingreditur colles. Ibi sidus ab æthere lapsum
Decidit in terras: a cujus lumine flagrans
Hersiliæ crinis cum sidere cessit in auras.
Hanc manibus notis Romanæ conditor urbis
Excipit, et priscum pariter cum corpore nomen
Mutat; Oramque vocat; quæ nunc dea juncta Quirino est.

LIBER XV.

PYTHAGORÆ SERMO.

v. 60.

Vir fuit hîc, ortu Samius: sed fugerat una
Et Samon et dominos; odioque tyrannidis exsul
Sponte erat. Isque, licèt cœli regione remotos,
Mente deos adiit; et, quæ natura negabat
Visibus humanis, oculis ea pectoris hausit.
Cùmque animo, et vigili perspexerat omnia curâ,
In medium discenda dabat: cœtusque silentûm,
Dictaque mirantûm, magni primordia mundi,

Et rerum causas, et quid natura, docebat:
Quid deus; unde nives; quæ fulminis esset origo;
Jupiter, an venti, discussâ nube tonarent;
Quid quateret terras; quâ sidera lege mearent;
Et quodcunque latet. Primusque animalia mensis
Arguit imponi: primus quoque talibus ora
Docta quidem solvit, sed non et credita, verbis:
'Parcite, mortales, dapibus temerare nefandis
Corpora. Sunt fruges, sunt deducentia ramos
Pondere poma suo, tumidæque in vitibus uvæ:
Sunt herbæ dulces: sunt, quæ mitescere flammâ,
Mollirique queant. Nec vobis lacteus humor
Eripitur, nec mella thymi redolentia florem.
Prodiga divitias, alimentaque mitia tellus
Suggerit: atque epulas sine cæde et sanguine præbet.
Carne feræ sedant jejunia: nec tamen omnes.
Quippe equus, et pecudes, armentaque gramine vivunt.
At quibus ingenium est immansuetumque, ferumque,
Armeniæque tigres, iracundique leones,
Cumque lupis ursi, dapibus cum sanguine gaudent.
Heu quantum scelus est, in viscera viscera condi,
Congestoque avidum pinguescere corpore corpus;
Alteriusque animantem animantis vivere leto!
Scilicet in tantis opibus, quas optima matrum
Terra parit, nil te nisi tristia mandere sævo
Vulnera dente juvat, ritusque referre Cyclopum?
Nec, nisi perdideris alium, placare voracis,
Et malè morati poteris jejunia ventris?
At vetus illa ætas, cui fecimus Aurea nomen,
Fœtibus arboreis, et, quas humus educat, herbis
Fortunata fuit: nec polluit ora cruore.
Tunc et aves tutæ movêre per aëra pennas;

Et lepus impavidus mediis erravit in agris:
Nec sua credulitas piscem suspenderat hamo:
Cuncta sine insidiis, nullamque timentia fraudem,
Plenaque pacis erant. Postquam non utilis auctor
Victibus invidit, (quisquis fuit ille virorum)
Corporeasque dapes avidam demersit in alvum;
Fecit iter sceleri: primâque e cæde ferarum
Incaluisse putem maculatum sanguine ferrum.
Idque satis fuerat: nostrumque petentia letum
Corpora missa neci, salvâ pietate, fatemur:
Sed quàm danda neci, tam non epulanda fuerunt.
Longiùs inde nefas abiit: et prima putatur
Hostia sus meruisse mori, quia semina pando
Eruerit rostro, spemque interceperit anni.
Vite caper morsâ Bacchi mactandus ad aras
Ducitur ultoris. Nocuit sua culpa duobus.
Quid meruistis oves, placidum pecus, inque tuendos
Natum homines, pleno quæ fertis in ubere nectar?
Mollia quæ nobis vestras velamina lanas
Præbetis, vitâque magis, quàm morte juvatis.
Quid meruêre boves, animal sine fraude dolisque,
Innocuum, simplex, natum tolerare labores?
Immemor est demum, nec frugum munere dignus,
Qui potuit curvi dempto modò pondere aratri
Ruricolam mactare suum: qui trita labore
Illa, quibus toties durum renovaverat arvum,
Tot dederat messes, percussit colla securi.
  Nec satis est, quòd tale nefas committitur: ipsos
Inscripsêre deos sceleri, numenque supernum
Cæde laboriferi credunt gaudere juvenci.
Victima labe carens, et præstantissima formâ,
(Nam placuisse nocet) vittis præsignis et auro,

Sistitur ante aras, auditque ignara precantem:
Imponique suæ videt inter cornua fronti,
Quas coluit fruges: percussaque sanguine cultros
Inficit in liquidâ prævisos forsitan undâ.
Protinus ereptas viventi pectore fibras
Inspiciunt, mentesque deûm scrutantur in illis.
  Unde fames homini vetitorum tanta ciborum?
Audetis vesci, genus o mortale? quod, oro,
Ne facite: et monitis animos advertite nostris.
Cùmque boum dabitis cæsorum membra palato,
Mandere vos vestros scite et sentite colonos.
Et quoniam deus ora movet, sequar ora moventem
Ritè deum; Delphosque meos, ipsumque recludam
Æthera; et augustæ reserabo oracula mentis.
Magna, nec ingeniis evestigata priorum,
Quæque diu latuêre, canam. Juvat ire per alta
Astra: juvat, terris et inerti sede relictis,
Nube vehi; validique humeris insistere Atlantis:
Palantesque animos passim ac rationis egentes
Despectare procul, trepidosque, obitumque timentes
Sic exhortari; seriemque evolvere fati.
" O genus attonitum gelidæ formidine mortis!
Quid Styga, quid tenebras, quid nomina vana timetis,
Materiem vatum, falsique piacula mundi?
Corpora sive rogus flammâ, seu tabe vetustas
Abstulerit, mala posse pati non ulla putetis.
Morte carent animæ: semperque, priore relictâ
Sede, novis habitant domibus vivuntque receptæ.
Ipse ego (nam memini) Trojani tempore belli
Panthoïdes Euphorbus eram: cui pectore quondam
Sedit in adverso gravis hasta minoris Atridæ.
Cognovi clypeum, lævæ gestamina nostræ,

Nuper Abanteïs templo Junonis in Argis.
Omnia mutantur: nihil interit. Errat, et illinc
Huc venit, hinc illuc, et quoslibet occupat artus
Spiritus: èque feris humana in corpora transit,
Inque feras noster: nec tempore deperit ullo.
Utque novis fragilis signatur cera figuris,
Nec manet ut fuerat, nec formas servat easdem;
Sed tamen ipsa eadem est: animam sic semper eandem
Esse, sed in varias doceo migrare figuras.
Ergo, ne pietas sit victa cupidine ventris,
Parcite (vaticinor) cognatas cæde nefandâ
Exturbare animas: nec sanguine sanguis alatur.
  Et quoniam magno feror æquore, plenaque ventis
Vela dedi; nihil est toto quod perstet in orbe.
Cuncta fluunt, omnisque vagans formatur imago.
Ipsa quoque adsiduo labuntur tempora motu
Non secùs ac flumen. Neque enim consistere flumen,
Nec levis hora potest: sed, ut unda impellitur undâ,
Urgeturque prior venienti, urgetque priorem,
Tempora sic fugiunt pariter, pariterque sequuntur:
Et nova sunt semper: nam quod fuit antè, relictum est:
Fitque, quod haud fuerat: momentaque cuncta novantur.
Cernis et emersas in lucem tendere noctes,
Et jubar hoc nitidum nigræ succedere nocti.
Nec color est idem cœlo, cùm lassa quiete
Cuncta jacent mediâ; cùmque albo Lucifer exit
Clarus equo: rursumque alius, cùm prævia luci
Tradendum Phœbo Pallantias inficit orbem.
Ipse dei clypeus, terrâ cùm tollitur imâ,
Manè rubet: terrâque, rubet, cùm conditur imâ:
Candidus in summo est, melior natura quòd illìc
Ætheris est, terræque procul contagia vitat.

Nec par aut eadem nocturnæ forma Dianæ
Esse potest unquam: semperque hodierna sequente,
Si crescit, minor est; major, si contrahit orbem.
Quid? non in species succedere quatuor annum
Adspicis, ætatis peragentem imitamina nostræ?
Nam tener, et lactens, puerique simillimus ævo
Vere novo est. Tunc herba nitens, et roboris expers
Turget, et insolida est, et spe delectat agrestem.
Omnia tum florent; florumque coloribus almus
Ridet ager: neque adhuc virtus in frondibus ulla est.
Transit in Æstatem, post Ver, robustior Annus:
Fitque valens juvenis: neque enim robustior ætas
Ulla, nec uberior, nec, quæ magis æstuet, ulla est.
Excipit Autumnus, posito fervore juventæ
Maturus, mitisque, inter juvenemque senemque
Temperie medius, sparsis per tempora canis.
Inde senilis Hiems tremulo venit horrida passu;
Aut spoliata suos, aut, quos habet, alba capillos.
Nostra quoque ipsorum semper, requieque sine ullâ,
Corpora vertuntur: nec, quod fuimusve, sumusve,
Cras erimus. Jacuit primò sine viribus infans
Mox quadrupes, rituque tulit sua membra ferarum:
Paulatimque tremens, et nondum poplite firmo
Constitit, adjutis aliquo conamine nervis.
Inde valens veloxque fuit: spatiumque juventæ
Transit: et, emensis medii quoque temporis annis,
Labitur occiduæ per iter declive senectæ.
Subruit hæc ævi demoliturque prioris
Robora: fletque Milon senior, cùm spectat inanes
Illos, qui fuerant solidorum mole tororum
Herculeïs similes, fluidos pendere lacertos.
Flet quoque, ut in speculo rugas adspexit aniles,

Tyndaris: et secum, cur sit bis rapta, requirit.
Tempus edax rerum, tuque, invidiosa vetustas,
Omnia destruitis: vitiataque dentibus ævi
Paulatim lentâ consumitis omnia morte.
  Ne tamen oblitis ad metam tendere longè
Exspatiemur equis; cœlum, et quodcunque sub illo est,
Immutat formas, tellusque, et quicquid in illâ est.
Nos quoque pars mundi, (quoniam non corpora solùm,
Verùm etiam volucres animæ sumus, inque ferinas
Possumus ire domos, pecudumque in pectora condi,)
Corpora, quæ possint animas habuisse parentum,
Aut fratrum, aut aliquo junctorum fœdere nobis,
Aut hominum certè, tuta esse et honesta sinamus:
Neve Thyesteïs cumulemur viscera mensis.
Quàm malè consuescit, quàm se parat ille cruori
Impius humano, vituli qui guttura cultro
Rumpit; et immotas præbet mugitibus aures!
Aut qui vagitus similes puerilibus hædum
Edentem jugulare potest; aut alite vesci,
Cui dedit ipse cibos! quantum est, quod desit in istis
Ad plenum facinus! quò transitus inde paratur!
  Bos aret, aut mortem senioribus imputet annis:
Horriferum contra Borean ovis arma ministret:
Ubera dent saturæ manibus pressanda capellæ.
Retia cum pedicis, laqueosque artesque dolosas
Tollite: nec volucrem viscatâ fallite virgâ:
Nec formidatis cervos includite pinnis:
Nec celate cibis uncos fallacibus hamos.
Perdite, si qua nocent: verùm hæc quoque perdite tantùm.
Ora vacent epulis, alimentaque congrua carpant."'

JULIUS CÆSAR IN COMETEN MUTATUS.

v. 746.

Cæsar in Urbe suâ deus est: quem Marte togâque
Præcipuum, non bella magis finita triumphis,
Resque domi gestæ, properataque gloria rerum
In sidus vertêre novum, stellamque comantem,
Quàm sua progenies. Neque enim de Cæsaris actis
Ullum majus opus, quàm quòd pater exstitit hujus.
Scilicet æquoreos plus est domuisse Britannos,
Perque papyriferi septemflua flumina Nili
Victrices egisse rates, Numidasque rebelles,
Cinyphiumque Jubam, Mithridateïsque tumentem
Nominibus Pontum, populo adjecisse Quirini,
Et multos meruisse, aliquos egisse triumphos,
Quàm tantum genuisse virum, quo præside rerum
Humano generi, superi, cavistis abundè.
Ne foret hic igitur mortali semine cretus,
Ille deus faciendus erat. Quod ut aurea vidit
Æneæ genitrix; vidit quoque triste parari
Pontifici letum, et conjurata arma moveri.
Palluit: et cunctis, ut cuique erat obvia, divis,
'Adspice,' dicebat, 'quantâ mihi mole parentur
Insidiæ: quantâque caput cum fraude petatur.
Quod de Dardanio solum mihi restat Iülo.
Solane semper ero justis exercita curis?
Quam modò Tydidæ Calydonia vulneret hasta,
Nunc malè defensæ confundant mœnia Trojæ:
Quæ videam natum longis erroribus actum,
Jactarique freto, sedesque intrare silentûm,
Bellaque cum Turno gerere, aut, si vera fatemur,

Cum Junone magis. Quid nunc antiqua recordor
Damna mei generis? timor hic meminisse priorum
Non sinit. In me acui sceleratos cernitis enses;
Quos prohibete, precor; facinusque repellite: neve
Cæde sacerdotis flammas exstinguite Vestæ.'
Talia nequicquam toto Venus anxia cœlo
Verba jacit, superosque movet. Qui rumpere quanquam
Ferrea non possunt veterum decreta Sororum,
Signa tamen luctûs dant haud incerta futuri.
Arma ferunt inter nigras crepitantia nubes,
Terribilesque tubas, auditaque cornua cœlo
Præmonuisse nefas. Phœbi quoque tristis imago
Lurida sollicitis præbebat lumina terris.
Sæpe faces visæ mediis ardere sub astris:
Sæpe inter nimbos guttæ cecidêre cruentæ.
Cærulus et vultum ferrugine Lucifer atrâ
Sparsus erat: sparsi Lunares sanguine currus.
Tristia mille locis Stygius dedit omina bubo:
Mille locis lacrymavit ebur: cantusque feruntur
Auditi, sanctis et verba minacia lucis.
Victima nulla litat: magnosque instare tumultus
Fibra monet; cæsumque caput reperitur in extis.
Inque foro, circumque domos, et templa deorum
Nocturnos ululâsse canes; umbrasque silentûm
Erravisse ferunt, motamque tremoribus urbem
Non tamen insidias, venturaque vincere fata
Præmonitus potuêre deûm: strictique feruntur
In templum gladii: neque enim locus ullus in Urbe
Ad facinus, diramque placet, nisi Curia, cædem.
Tum verò Cytherea manu percussit utrâque
Pectus: et ætherea molitur condere nube,
Quâ priùs infesto Paris est ereptus Atridæ,

Et Diomedeos Æneas fugerat enses.
Talibus hanc genitor: 'Sola insuperabile fatum,
Nata, movere paras? intres licèt ipsa Sororum
Tocta trium, cernes illìc molimine vasto
Ex ære, et solido rerum tabularia ferro:
Quæ neque concursum cœli, neque fulminis iram,
Nec metuunt ullas tuta atque æterna ruinas.
Invenies illìc incisa adamante perenni
Fata tui generis: legi ipse, animoque notavi,
Et referam: ne sis etiamnum ignara futuri.
Hic sua complevit (pro quo, Cytherea, laboras)
Tempora, perfectis, quos terræ debuit, annis.
Ut deus accedat cœlo, témplisque colatur,
Tu facies, natusque suus, qui nominis hæres,
Impositum feret Urbis onus, cæsique parentis
Nos in bella suos fortissimus ultor habebit.
Illius auspiciis obsessæ mœnia pacem
Victa petent Mutinæ: Pharsalia sentiet illum,
Æmathiâque iterum madefacti cæde Philippi:
Et Magnum Siculis nomen superabitur undis:
Romanique ducis conjux Ægyptia, tædæ
Non bene fisa, cadet: frustràque erit illa minata,
Servitura suo Capitolia nostra Canopo.
Quid tibi Barbariem, gentes ab utroque jacentes
Oceano, numerem? Quodcunque habitabile tellus
Sustinet, hujus erit: pontus quoque serviet illi.
Pace datâ terris, animum ad civilia vertet
Jura suum, legesque feret justissimus auctor:
Exemploque suo mores reget: inque futuri
Temporis ætatem, venturorumque nepotum,
Prospiciens, prolem sanctâ de conjuge natam
Ferre simul nomenque suum curasque jubebit.

Nec, nisi cùm senior similes æquaverit annos,
Æthereas sedes cognataque sidera tanget.
Hanc animam interea cæso de corpore raptam,
Fac jubar, ut semper Capitolia nostra Forumque
Divus ab excelsâ prospectet Julius æde.'
Vix ea fatus erat, mediâ cùm sede Senatûs
Constitit alma Venus, nulli cernenda, suique
Cæsaris eripuit membris, nec in aëra solvi
Passa recentem animam, cœlestibus intulit astris.
Dumque tulit, lumen capere, atque ignescere sensit,
Emisitque sinu. Lunâ volat altiùs illa,
Flammiferumque trahens spatioso limite crinem
Stella micat, natique videns bene facta, fatetur
Esse suis majora, et vinci gaudet ab illo.
Hic sua præferri quanquam vetat acta paternis;
Libera fama tamen, nullisque obnoxia jussis,
Invitum præfert; unâque in parte repugnat.
Sic magni cedit titulis Agamemnonis Atreus:
Ægea sic Theseus, sic Pelea vincit Achilles.
Denique, ut exemplis ipsos æquantibus utar,
Sic et Saturnus minor est Jove. Jupiter acres
Temperat æthereas, et mundi regna triformis:
Terra sub Augusto: pater est et rector uterque.
Dî, precor, Æneæ comites, quibus ensis et ignis
Cesserunt, dìque Indigetes, genitorque, Quirine,
Urbis, et invicti genitor, Gradive, Quirini,
Vestaque Cæsareos inter sacrata Penates,
Et cum Cæsareâ tu, Phœbe domestice, Vestâ,
Quique tenes altus Tarpeias, Jupiter, arces,
Quosque alios vati fas appellare piumque;
Tarda sit illa dies, et nostro serior ævo,
Quâ caput Augustum, quem temperat, orbe relicto
Accedat cœlo, faveatque precantibus absens.

OIDES.

TOLA I.

PE ULYSSI.

tibi mittit, Ulysse.
en, ipse veni.
visa puellis.
que Troja, fuit.
iora pericula veris?
oris amor.
as ituros:
da semper eram.
bat ab Hectore victum;
imoris erat:
disse sub armis;
rere dolos.
m tepefecerat hastam;
ta mea est.
is jugulatus Achivis,
nantis erat.
us æquus amori.
ite Troja viro.
ria fumant:
a præda deos.
lvis dona maritis:
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ROIDES.

STOLA I.

OPE ULYSSI.

tibi mittit, Ulysse.
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invisa puellis.
que Troja, fuit.
viora pericula veris?
noris amor.
roas ituros:
llida semper eram.
abat ab Hectore victum;
timoris erat:
cidisse sub armis;
carere dolos.
iam tepefecerat hastam;
ata mea est.
tris jugulatus Achivis,
amantis erat.
deus æquus amori.
spite Troja viro.
ltaria fumant:
ara præda deos.
salvis dona maritis:
canunt.
repidæque puellæ:
t ab ore viri.

PERORATIO.

v. 871.

Jamque opus exegi, quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetustas.
Cùm volet illa dies, quæ nil nisi corporis hujus
Jus habet, incerti spatium mihi finiat ævi:
Parte tamen meliore mei super alta perennis
Astra ferar: nomenque erit indelebile nostrum.
Quâque patet domitis Romana potentia terris,
Ore legar populi, perque omnia sæcula famâ
(Si quid habent veri vatum præsagia) vivam.

HEROIDES.

EPISTOLA I.

PENELOPE ULYSSI.

HANC tua Penelope lento tibi mittit, Ulysse.
Nil mihi rescribas ut tamen, ipse veni.
Troja jacet certè, Danaïs invisa puellis.
Vix Priamus tanti, totaque Troja, fuit.
Quando ego non timui graviora pericula veris?
Res est solliciti plena timoris amor.
In te fingebam violentos Troas ituros:
Nomine in Hectoreo pallida semper eram.
Sive quis Antilochum narrabat ab Hectore victum;
Antilochus nostri causa timoris erat:
Sive Menœtiaden falsis cecidisse sub armis;
Flebam successu posse carere dolos.
Sanguine Tlepolemus Lyciam tepefecerat hastam;
Tlepolemi leto cura novata mea est.
Denique, quisquis erat castris jugulatus Achivis,
Frigidius glacie pectus amantis erat.
Sed bene consuluit casto deus æquus amori.
Versa est in cinerem sospite Troja viro.
Argolici rediêre duces: altaria fumant:
Ponitur ad patrios barbara præda deos.
Grata ferunt Nymphæ pro salvis dona maritis:
Illi victa suis Troïa fata canunt.
Mirantur justique senes, trepidæque puellæ:
Narrantis conjux pendet ab ore viri.

Atque aliquis positâ monstrat fera prælia mensâ;
 Pingit et exiguo Pergama tota mero.
'Hâc ibat Simoïs, hîc est Sigeïa tellus;
 Hîc steterat Priami regia celsa senis.
Illîc Æacides, illîc tendebat Ulysses:
 Hîc lacer admissos terruit Hector equos.'
Omnia namque tuo senior, te quærere misso,
 Retulerat nato Nestor: at ille mihi,
Retulit et ferro Rhesumque Dolonaque cæsos,
 Utque sit hic somno proditus, ille dolo.
Ausus es, o nimiùm nimiùmque oblite tuorum,
 Thracia nocturno tangere castra dolo;
Totque simul mactare viros, adjutus ab uno.
 At bene cautus eras, et memor antè mei.
Usque metu micuêre sinus; dum victor amicum
 Dictus es Ismariis îsse per agmen equis.
Sed mihi quid prodest vestris disjecta lacertis
 Ilios? et, murus quod fuit antè, solum?
Si maneo, qualis Trojâ durante manebam;
 Virque mihi, dempto fine carendus, abes?
Diruta sunt aliis, uni mihi Pergama restant;
 Incola captivo quæ bove victor arat.
Jam seges est ubi Troja fuit, resecandaque falce
 Luxuriat Phrygio sanguine pinguis humus.
Semisepulta virûm curvis feriuntur aratris
 Ossa: ruinosas occulit herba domos.
Victor abes; nec scire mihi, quæ causa morandi,
 Aut in quo lateas ferreus orbe, licet.
Quisquis ad hæc vertit peregrinam littora puppim,
 Ille mihi de te multa rogatus abit.
Quamque tibi reddat, si te modò viderit usquam,
 Traditur huic digitis charta notata meis.

Nos Pylon, antiqui Neleïa Nestoris arva,
Misimus: incerta est fama remissa Pylo.
Misimus et Sparten: Sparte quoque nescia veri.
Quas habitas terras, aut ubi lentus abes?
Utiliùs starent etiam nunc mœnia Phœbi.
(Irascor votis heu levis ipsa meis!)
Scirem ubi pugnares; et tantùm bella timerem;
Et mea cum multis juncta querela foret.
Quid timeam ignoro: timeo tamen omnia demens:
Et patet in curas area lata meas.
Quæcunque æquor habet, quæcunque pericula tellus,
Tam longæ causas suspicor esse moræ.
Hæc ego dum stultè meditor (quæ vestra libido est)
Esse peregrino captus amore potes.
Forsitan et narres, quàm sit tibi rustica conjux;
Quæ tantùm lanas non sinat esse rudes.
Fallar; et hoc crimen tenues vanescat in auras:
Neve, revertendi liber, abesse velis.
Me pater Icarius viduo discedere lecto
Cogit, et immensas increpat usque moras.
Increpet usque licet: tua sum, tua dicar oportet
Penelope: conjux semper Ulyssis ero.
Ille tamen pietate meâ precibusque pudicis
Frangitur, et vires temperat ipse suas.
Dulichii, Samiique, et, quos tulit alta Zacynthos,
Turba ruunt in me luxuriosa, proci:
Inque tuâ regnant, nullis prohibentibus, aulâ.
Viscera nostra, tuæ dilaniantur opes.
Quid tibi Pisandrum, Polybumque, Medontaque dirum,
Eurymachique avidas, Antinoïque manus,
Atque alios referam, quos omnes turpiter absens
Ipse tuo partis sanguine rebus alis?

Irus egens, pecorisque Melanthius actor edendi,
Ultimus accedunt in tua damna pudor.
Tres sumus imbelles numero ; sine viribus uxor,
Laërtesque senex, Telemachusque puer.
Ille per insidias penè est mihi nuper ademptus ;
Dum parat, invitis omnibus, ire Pylon.
Dì precor hoc jubeant, ut, euntibus ordine fatis,
Ille meos oculos comprimat, ille tuos.
Hoc faciunt custosque boum, longævaque nutrix :
Tertius, immundæ cura fidelis haræ.
Sed neque Laërtes, ut qui sit inutilis armis,
Hostibus in mediis regna tenere valet.
Telemacho veniet (vivat modò) fortior ætas :
Nunc erat auxiliis illa tuenda patris.
Nec mihi sunt vires inimicos pellere tectis.
Tu citiùs venias, portus et ara tuis.
Est tibi, sitque, precor, natus, qui mollibus annis
In patrias artes erudiendus erat.
Respice Laërten : ut jam sua lumina condas,
Extremum fati sustinet ille diem.
Certè ego, quæ fueram, te discedente, puella,
Protinus ut redeas, facta videbor anus.

EPISTOLA VII.

DIDO ÆNEÆ.

SIC, ubi fata vocant, udis abjectus in herbis,
Ad vada Mæandri concinit albus olor.
Nec, quia te nostrâ sperem prece posse moveri,
Alloquor : adverso movimus ista deo.
Certus es ire tamen, miseramque relinquere Dido ;
Atque îdem venti vela fidemque ferent.

Certus es, Ænea, cum fœdere solvere naves?
Quæque ubi sint nescis, Itala regna sequi.
Nec nova Carthago, nec te crescentia tangunt
Mœnia; nec sceptro tradita summa tuo.
Facta fugis; facienda petis. Quærenda per orbem
Altera, quæsita est altera terra tibi.
Ut terram invenias, quis eam tibi tradet habendam?
Quis sua non notis arva tenenda dabit?
Alter habendus amor tibi restat, et altera Dido:
Quamque iterum fallas, altera danda fides.
Quando erit, ut condas instar Carthaginis urbem,
Et videas populos altus ab arce tuos?
Omnia ut eveniant, nec te tua vota morentur;
Unde tibi, quæ te sic amet, uxor erit?
Æneas oculis semper vigilantis inhæret:
Ænean animo noxque diesque refert.
Ille quidem malè gratus, et ad mea munera surdus;
Et quo, si non sim stulta, carere velim:
Non tamen Ænean, quamvis malè cogitat, odi:
Sed queror infidum, questaque pejùs amo.
Parce, Venus, nurui, durumque amplectere fratrem,
Frater Amor: castris militet ille tuis.
Fallor; et ista mihi falsò jactatur imago.
Matris ab ingenio dissidet ille suæ.
Te lapis, et montes, innataque rupibus altis
Robora, te sævæ progenuêre feræ:
Aut mare, quale vides agitari nunc quoque ventis:
Quod tamen adversis fluctibus ire paras.
Quò fugis? obstat hiems: hiemis mihi gratia prosit.
Adspice, ut eversas concitet Eurus aquas.
Quod tibi maluerim, sine me debere procellis.
Justior est animo ventus et unda tuo.

Non ego sum tanti, (quamvis merearis, inique,)
  Ut pereas, dum me per freta longa fugis.
Exerces pretiosa odia, et constantia magno;
  Si, dum me careas, est tibi vile mori.
Jam venti ponent; stratâque æqualiter undâ,
  Cæruleis Triton per mare curret equis.
Tu quoque cum ventis utinam mutabilis esses!
  Et, nisi duritiâ robora vincis, eris.
Quid? si nescieris, insana quid æquora possint?
  Expertæ toties quàm malè credis aquæ?
Ut pelago suadente etiam retinacula solvas,
  Multa tamen latus tristia pontus habet.
Nec violâsse fidem tentantibus æquora prodest.
  Perfidiæ pœnas exigit ille locus.
Præcipuè cùm læsus Amor: quia mater Amoris
  Nuda Cytheriacis edita fertur aquis.
Perdita ne perdam timeo, noceamve nocenti;
  Neu bibat æquoreas naufragus hostis aquas.
Vive, precor: sic te meliùs, quàm funere, perdam.
  Tu potiùs leti causa ferare mei.
Finge, age, te rapido (nullum sit in omine pondus)
  Turbine deprendi: quid tibi mentis erit?
Protinus occurrent falsæ perjuria linguæ,
  Et Phrygiâ Dido fraude coacta mori.
Conjugis ante oculos deceptæ stabit imago
  Tristis, et effusis sanguinolenta comis.
'Quicquid id est, totum merui, concedite,' dicas:
  Quæque cadent, in te fulmina missa putes.
Da breve sævitiæ spatium pelagique tuæque:
  Grande moræ pretium tuta futura via est.
Nec mihi parcatur; puero parcatur Iülo.
  Te satis est titulum mortis habere meæ.

Quid puer Ascanius, quid dì meruêre penates?
  Ignibus ereptos obruet unda deos.
Sed neque fers tecum: nec, quæ mihi, perfide, jactas,
  Presserunt humeros sacra paterque tuos.
Omnia mentiris: nec enim tua fallere lingua
  Incipit a nobis; primaque plector ego.
Si quæras, ubi sit formosi mater Iüli:
  Occidit, a duro sola relicta viro.
Nec mihi mens dubia est, quin te tua numina damnent.
  Per mare, per terras septima jactat hiems.
Diva parens, seniorque pater, pia sarcina nati,
  Spem mihi mansuri ritè dedêre viri.
Si fuit errandum, causas habet error honestas:
  Adde fidem; nullâ parte pigendus erit.
Durat in extremum, vitæque novissima nostræ
  Persequitur fati, qui fuit antè, tenor.
Occidit internas conjux mactatus ad aras:
  Et sceleris tanti præmia frater habet.
Exsul agor; cineresque viri, patriamque relinquo:
  Et feror in duras, hoste sequente, vias.
Applicor ignotis: fratrique elapsa fretoque,
  Quod tibi donavi, perfide, littus emo.
Urbem constitui; latèque patentia fixi
  Mœnia, finitimis invidiosa locis.
Bella tument: bellis peregrina et fœmina tentor:
  Vixque rudes portas urbis, et arma, paro.
Mille procis placui: qui me coïêre, querentes,
  Nescio quem thalamis præposuisse suis.
Quid dubitas vinctam Gætulo tradere Iärbæ?
  Præbuerim sceleri brachia nostra tuo.
Est etiam frater; cujus manus impia possit
  Respergi nostro, sparsa cruore viri.

Pone deos, et quæ tangendo sacra profanas:
  Non bene cœlestes impia dextra colit.
Si tu cultor eras elapsis igne futurus;
  Pœnitet elapsos ignibus esse deos.
Sed jubet ire deus. Vellem vetuisset adire;
  Punica nec Teucris pressa fuisset humus.
Hoc duce (nempe Deo) ventis agitaris iniquis,
  Et teris in rapido tempora longa freto.
Pergama vix tanto tibi erant repetendà labore,
  Hectore si vivo, quanta fuêre, forent.
Non patrium Simoënta petis; sed Tibridas undas.
  Nempe, ut pervenias quò cupis, hospes eris.
Utque latet, vitatque tuas abstrusa carinas,
  Vix tibi continget terra petita seni.
Hos potiùs populos in dotem, ambage remissâ,
  Accipe; et advectas Pygmalionis opes.
Ilion in Tyriam transfer feliciùs urbem:
  Hancque, locum regni, sceptraque sacra tene.
Si tibi mens avida est belli, si quærit Iülus
  Unde suo partus Marte triumphus eat;
Quem superet, ne quid desit, præbebimus hostem.
  Hic pacis leges, hic locus arma capit.
Tu modò, per matrem, fraternaque tela, sagittas,
  Perque fugæ comites, Dardana sacra, deos:
(Sic superent, quoscunque tuâ de gente reportas,
  Mars ferus et damnis sit modus ille tuis,
Ascaniusque suos feliciter impleat annos,
  Et senis Anchisæ molliter ossa cubent)
Parce precor domui, quæ se tibi tradit habendam.
  Quod crimen dicis, præter amâsse, meum?
Non ego sum Phthias, magnisque oriunda Mycenis·
  Nec steterunt in te virque paterque meus.

Si pudet uxoris; non nupta, sed hospita dicar.
  Dum tua sit Dido, quodlibet esse feret.
Nota mihi freta sunt Afrum frangentia littus:
  Temporibus certis dantque negantque viam.
Cùm dabit aura viam, præbebis carbasa ventis.
  Nunc levis ejectam continet alga ratem.
Tempus ut observem, manda mihi; certiùs ibis:
  Nec te, si cupies ipse, manere sinam.
Et socii requiem poscunt, laniataque classis
  Postulat exiguas semirefecta moras.
Pro meritis, et siqua tibi præbebimus ultrà,
  Pro spe conjugii tempora parva peto.
Dum freta mitescunt, et Amor: dum tempore et usu
  Fortiter edisco tristia posse pati.
Sin minùs; est animus nobis effundere vitam.
  In me crudelis non potes esse diu.
Adspicias utinam, quæ sit scribentis imago!
  Scribimus; et gremio Troïcus ensis adest:
Perque genas lacrymæ strictum labuntur in ensem;
  Qui jam pro lacrymis sanguine tinctus erit.
Quàm bene conveniunt fato tua munera nostro!
  Instruis impensâ nostra sepulcra brevi.
Nec mea nunc primò feriuntur pectora telo:
  Ille locus sævi vulnus Amoris habet.
Anna soror, soror Anna, meæ malè conscia culpæ,
  Jam dabis in cineres ultima dona meos.
Nec, consumpta rogis, inscribar, Elissa Sichæi;
  Hoc tamen in tumuli marmore carmen erit:
'Præbuit Æneas et causam mortis et ensem.
  Ipsa suâ Dido concidit usa manu.'

EPISTOLA X.

ARIADNE THESEO.

Mitius inveni, quàm te, genus omne ferarum:
  Credita non ulli, quàm tibi, pejùs eram.
Quæ legis, ex illo, Theseu, tibi littore mitto,
  Unde tuam sine me vela tulêre ratem.
In quo me somnusque meus malè prodidit, et tu,
  Per facinus somnis insidiate meis.
Tempus erat, vitreâ quo primùm terra pruinâ
  Spargitur, et tectæ fronde queruntur aves.
Incertùm vigilans, a somno languida, movi
  Thesea pressuras semisupina manus.
Nullus erat: referoque manus, iterumque retento,
  Perque torum moveo brachia: nullus erat.
Excussêre metus somnum. Conterrita surgo:
  Membraque sunt viduo præcipitata toro.
Protinus adductis sonuerunt pectora palmis:
  Utque erat a somno turbida, rapta coma est.
Luna fuit: specto, si quid, nisi littora, cernam.
  Quod videant oculi, nil, nisi littus, habent.
Nunc huc, nunc illuc, et utroque, sine ordine, curro:
  Alta puellares tardat arena pedes.
Interea toto clamanti littore, 'Theseu,'
  Reddebant nomen concava saxa tuum:
Et quoties ego te, toties locus ipse vocabat.
  Ipse locus miseræ ferre volebat opem.
Mons fuit; apparent frutices in vertice rari:
  Hinc scopulus raucis pendet adesus aquis.
Adscendo (vires animus dabat), atque ita latè
  Æquora prospectu metior alta meo.

Indè ego (nam ventis quoque sum crudelibus usa)
Vidi præcipiti carbasa tenta Noto.
Aut vidi: aut etiam, cùm me vidisse putarem,
Frigidior glacie semanimisque fui.
Nec languere diù patitur dolor. Excitor illo,
Excitor, et summâ Thesea voce voco.
'Quo fugis?' exclamo: 'scelerate, revertere, Theseu.
Flecte ratem: numerum non habet illa suum.'
Hæc ego. Quod voci deerat, plangore replebam.
Verbera cum verbis mista fuêre meis.
Si non audires, ut saltem cernere posses,
Jactatæ latè signa dedêre manus.
Candidaque imposui longæ velamina virgæ,
Scilicet oblitos admonitura mei.
Jamque oculis ereptus eras: tum denique flevi.
Torpuerant molles antè dolore genæ.
Quid potiùs facerent, quàm me mea lumina flerent,
Postquam desierant vela videre tua?
Aut ego diffusis erravi sola capillis,
Qualis ab Ogygio concita Baccha deo:
Aut mare prospiciens in saxo frigida sedi:
Quàmque lapis sedes, tam lapis ipsa fui.
Sæpe torum repeto, qui nos acceperat ambos;
Sed non acceptos exhibiturus erat.
Et tua, quâ possum, pro te, vestigia tango;
Strataque, quæ membris intepuêre tuis.
Incumbo; lacrymisque toro manante profusis,
'Pressimus,' exclamo, 'te duo: redde duos.
Venimus huc ambo: cur non discedimus ambo?
Perfide, pars nostri, lectule, major ubi est?'
Quid faciam? Quò sola ferar? Vacat insula cultu.
Non hominum video, non ego facta boum.

Omne latus terræ cingit mare. Navita nusquam:
Nulla per ambiguas puppis itura vias.
Finge dari comitesque mihi, ventosque, ratemque;
Quid sequar? Accessus terra paterna negat.
Ut rate felici pacata per æquora labar;
Temperet ut ventos Æolus; exsul ero.
Non ego te, Crete, centum digesta per urbes,
Adspiciam, puero cognita terra Jovi.
Nam pater, et tellus justo regnata parenti,
Prodita sunt facto, nomina cara, meo.
Cùm tibi, ne victor tecto morerere recurvo,
Quæ regerent passus pro duce fila dedi.
Cùm mihi dicebas, 'Per ego ipsa pericula juro,
Te fore, dum nostrûm vivet uterque, meam.'
Vivimus: et non sum, Theseu, tua: si modò vivis,
Fœmina, perjuri fraude sepulta viri.
Me quoque, quâ fratrem, mactâsses, improbe, clavâ.
Esset, quam dederas, morte soluta fides.
Nunc ego non tantùm, quæ sum passura, recordor;
Sed quæcunque potest ulla relicta pati.
Occurrunt animo pereundi mille figuræ:
Morsque minus pœnæ, quàm mora mortis, habet.
Jam jam venturos aut hâc, aut suspicor illâc,
Qui lanient avido viscera dente, lupos.
Forsitan et fulvos tellus alat ista leones.
Quis scit, an hæc sævas tigridas insula habet?
Et freta dicuntur magnas expellere phocas.
Quid vetat et gladios per latus ire meum?
Tantùm ne religer durâ captiva catenâ;
Neve traham servâ grandia pensa manu:
Cui pater est Minos, cui mater filia Phœbi:
Quodque magis memini, quæ tibi pacta fui.

Si mare, si terras, porrectaque littora vidi;
  Multa mihi terræ, multa minantur aquæ.
Cœlum restabat: timeo simulacra deorum.
  Destituor rapidis præda cibusque feris.
Sive colunt habitantque viri, diffidimus illis.
  Externos didici læsa timere viros.
Viveret Androgeos utinam: nec facta luisses
  Impia funeribus, Cecropi terra, tuis!
Nec tua mactâsset nodoso stipite, Theseu,
  Ardua parte virum dextera, parte bovem!
Nec tibi, quæ reditus monstrarent, fila dedissem;
  Fila per adductas sæpe recepta manus!
Non equidem miror, si stat victoria tecum,
  Strataque Cretæam bellua tinxit humum.
Non poterant figi præcordia ferrea cornu:
  Ut te non tegeres, pectore tutus eras.
Illic tu silices, illic adamanta tulisti:
  Illic, qui silices, Thesea, vincat, habes.
Crudeles somni, quid me tenuistis inertem?
  At semel æternâ nocte premenda fui.
Vos quoque, crudeles venti, nimiùmque parati;
  Flaminaque in lacrymas officiosa meas.
Dextera crudelis, quæ me fratremque necavit:
  Et data poscenti, nomen inane, fides.
In me jurârunt somnus, ventusque, fidesque.
  Prodita sum causis una puella tribus.
Ergo ego nec lacrymas matris moritura videbo:
  Nec, mea qui digitus lumina condat, erit?
Spiritus infelix peregrinas ibit in auras;
  Nec positos artus unguet amica manus?
Ossa superstabunt volucres inhumata marinæ?
  Hæc sunt officiis digna sepulcra meis?

Ibis Cecropios portus, patriâque receptus
Cùm steteris urbis celsus in arce tuæ,
Et bene narrâris letum taurique viriquo,
Sectaque per dubias saxea tecta vias;
Me quoque narrato solâ tellure relictam:
Non ego sum titulis subripienda tuis.
Nec pater est Ægeus; nec tu Pittheïdos Æthræ
Filius: auctores saxa fretumque tui.
Dî facerent, ut me summâ de puppe videres!
Movisset vultus mœsta figura tuos.
Nunc quoque non oculis, sed, quâ potes, adspice mente
Hærentem scopulo, quem vaga pulsat aqua.
Adspice demissos lugentis in ore capillos;
Et tunicas lacrymis, sicut ab imbre, graves.
Corpus, ut impulsæ segetes Aquilonibus, horret:
Literaque articulo pressa tremente labat.
Non te per meritum, quoniam malè cessit, adoro.
Debita sit facto gratia nulla meo:
Sed nec pœna quidem. Si non ego causa salutis,
Non tamen est, cur sis tu mihi causa necis.
Has tibi, plangendo lugubria pectora lassas,
Infelix tendo trans freta longa manus.
Hos tibi, qui superant, ostendo mœsta capillos.
Per lacrymas oro, quas tua facta movent:
Flecte ratem, Theseu; versoque relabere velo.
Si priùs occidero; tu tamen ossa leges.

EPISTOLA XIII.

LAODAMIA PROTESILAO.

Mittit, et optat amans, quò mittitur, ire, salutem,
  Æmonis Æmonio Laodamia viro.
Aulide te fama est vento retinente morari.
  Ah! me cùm fugeres, hic ubi ventus erat?
Tum freta debuerant vestris obsistere remis.
  Illud erat sævis utile tempus aquis.
Oscula plura viro, mandataque plura dedissem:
  Et sunt quæ volui dicere plura tibi.
Raptus es hinc præceps: et, qui tua vela vocaret,
  Quem cuperent nautæ, non ego, ventus erat.
Ventus erat nautis aptus, non aptus amanti.
  Solvor ab amplexu, Protesilaë, tuo;
Linguaque mandantis verba imperfecta relinquit;
  Vix illud potuit dicere triste 'Vale.'
Incubuit Boreas, abreptaque vela tetendit;
  Jamque meus longè Protesilaus erat.
Dum potui spectare virum, spectare juvabat:
  Sumque tuos oculos usque secuta meis.
Ut te non poteram, poteram tua vela videre:
  Vela diu vultus detinuêre meos.
At postquam nec te, nec vela fugacia vidi;
  Et quod spectarem, nil, nisi pontus, erat;
Lux quoque tecum abiit; tenebris exsanguis obortis
  Succiduo dicor procubuisse genu.
Vix socer Iphiclus, vix me grandævus Acastus,
  Vix mater gelidâ mœsta refecit aquâ.
Officium fecêre pium, sed inutile nobis.
  Indignor miseræ non licuisse mori.

Ut rediit animus, pariter redière dolores;
Pectora legitimus casta momordit amor.
Nec mihi pectendos cura est præbere capillos:
Nec libet auratâ corpora veste tegi.
Ut quas pampineâ tetigisse Bicorniger hastâ
Creditur; huc illuc, quò furor egit, eo.
Conveniunt matres Phylleïdes, et mihi clamant,
'Indue regales, Laodamia, sinus.'
Scilicet ipsa geram saturatas murice vestes:
Bella sub Iliacis mœnibus ille gerat?
Ipsa comas pectar: galeâ caput ille prematur?
Ipsa novas vestes: dura vir arma ferat?
Quâ possum, squalore tuos imitata labores
Dicar: et hæc belli tempora tristis agam.
Dux Pari Priamide, damno formose tuorum,
Tam sis hostis iners, quàm malus hospes eras.
Aut te Tænariæ faciem culpâsse maritæ,
Aut illi vellem displicuisse tuam.
Tu, qui pro raptâ nimiùm, Menelaë, laboras,
Hei mihi, quàm multis flebilis ultor eris!
Dì, precor, a nobis omen removete sinistrum:
Et sua det reduci vir meus arma Jovi.
Sed timeo: quotiesque subit miserabile bellum,
More nivis, lacrymæ, sole madentis, eunt.
Ilion et Tenedos, Simoïsque, et Xanthus, et Ide,
Nomina sunt ipso penè timenda sono.
Nec rapere ausurus, nisi se defendere posset,
Hospes erat: vires noverat ille suas.
Venerat (ut fama est) multo spectabilis auro,
Quique suo Phrygias corpore ferret opes.
Classe virisque potens, per quæ fera bella geruntur:
Et sequitur regni pars quotacunque sui.

His ego te victam, consors Ledæa gemellis,
  Suspicor: hæc Danaïs posse nocere puto.
Hectora nescio quem timeo. Paris Hectora dixit
  Ferrea sanguineâ bella movere manu.
Hectora, quisquis is est, si sum tibi cara, caveto.
  Signatum memori pectore nomen habe.
Hunc ubi vitâris, alios vitare memento:
  Et multos illìc Hectoras esse puta.
Et facito dicas, quoties pugnare parabis,
  'Parcere me jussit Laodamia sibi.'
Si cadere Argolico fas est sub milite Trojam;
  Te quoque non ullum vulnus habente cadat.
Pugnet, et adversos tendat Menelaüs in hostes:
  Ut rapiat Paridit, quam Paris antè sibi.
Irruat; et causâ quem vincit, vincat et armis.
  Hostibus e mediis nupta petenda viro est.
Causa tua est dispar. Tu tantùm vivere pugna,
  Inque pios dominæ posse redire sinus.
Parcite, Dardanidæ, de tot (precor) hostibus uni:
  Ne meus ex illo corpore sanguis eat.
Nunc fateor; volui revocare; animusque ferebat;
  Substitit auspicii lingua timore mali.
Cùm foribus velles ad Trojam exire paternis,
  Pes tuus offenso limine signa dedit.
Ut vidi, ut gemui; tacitoque in pectore dixi:
  'Signa reversuri sint, precor, ista viri.'
Hæc tibi nunc refero, ne sis animosus in armis:
  Fac meus in ventos hic timor omnis eat.
Sors quoque nescio quem fato designat iniquo,
  Qui primus Danaûm Troada tangat humum.
Infelix, quæ prima virum lugebit ademptum!
  Dì faciant, ne tu strenuus esse velis!

Inter mille rates tua sit millesima puppis,
Jamque fatigatas ultima verset aquas.
Hoc quoque præmoneo: de nave novissimus exi.
Non est, quò properes, terra paterna tibi.
Cùm venies, remoque move veloque carinam;
Inque tuo celerem littore siste gradum.
Sed tua cur nobis pallens occurrit imago?
Cur venit a verbis multa querela tuis?
Excutior somno; simulacraque noctis adoro,
Nulla caret fumo Thessalis ara meo.
Thura damus, lacrymamque supèr; quâ sparsa relucet,
Ut solet adfuso surgeré flamma mero.
Hoc quoque, quòd venti prohibent exire carinas,
Me movet: invitis ire paratis aquis.
Quis velit in patriam vento prohibente reverti?
A patriâ pelago vela vetante datis.
Ipse suam non præbet iter Neptunus ad urbem.
Quò ruitis? Vestras quisque redite domos.
Quò ruitis, Danaï? Ventos audite vetantes.
Non subiti casûs, numinis ista mora est.
Quid petitur tanto, nisi turpis adultera, bello?
Dum licet, Inachiæ vertite vela rates.
Sed quid ego revoco hæc? Omen revocantis abesto,
Blandaque compositas aura secundet aquas.
Ultima mandato claudetur epistola parvo;
'Si tibi cura mei, sit tibi cura tui.'

FASTI.

LIB. III. 1. LIB. II. 383. LIB. IV. 809.

ROMULUS ET REMUS.

Bellice, depositis clypeo paulisper et hastâ,
  Mars, ades; et nitidas casside solve comas.
Ipse vides manibus peragi fera bella Minervæ.
  Num minùs ingenuis artibus illa vacat?
Palladis exemplo ponendæ tempora sume
  Cuspidis: invenies et quod inermis agas.
Tum quoque inermis eras, cùm te Romana sacerdos
  Cepit, ut huic Urbi semina digna dares.
Ilia Vestalis (quid enim vetat inde moveri?)
  Sacra lavaturas manè petebat aquas.
Ventum erat ad molli declivem tramite ripam:
  Ponitur e summâ fictilis urna comâ.
Fessa resedit humi; ventosque accepit aperto
  Pectore; turbatas restituitque comas.
Dum sedet, umbrosæ salices, volucresque canoræ
  Fecerunt somnos, et leve murmur aquæ.
Blanda quies victis furtim subrepit ocellis,
  Et cadit a mento languida facta manus.
Languida consurgit, nec scit cur languida surgat:
  Et peragit tales arbore nixa sonos:
'Utile sit faustumque, precor, quod imagine somni
  Vidimus: an somno clarius illud erat?
Ignibus Iliacis aderam: cùm lapsa capillis
  Decidit ante sacros lanea vitta focos.
Inde duæ pariter (visu mirabile) palmæ

Surgunt. Ex illis altera major erat:
Et gravibus ramis totum protexerat orbem,
Contigeratque novâ sidera summa comâ.
Ecce meus ferrum patruus molitur in illas.
Terreor admonitu, corque timore micat.
Martia Picus avis gemino pro stipite pugnant,
Et Lupa: tuta per hos utraque palma fuit.'
Dixerat: et plenam non firmis viribus urnam
Sustulit. Implêrat, dum sua visa refert.
Interea crescente Remo, crescente Quirino,
Pondere cœlesti Silvia mater erat.
Hæc ubi cognovit contemptor Amulius æqui,
(Nam raptas fratri victor habebat opes)
Auferri jussit parvos, et in amne necari.
Quid facis? ex istis Romulus alter erit.
Jussa recusantes peragunt lacrymosa ministri:
Flent tamen, et geminos in loca jussa ferunt.
Albula, quem Tiberin mersus Tiberinus in undâ
Reddidit; hibernis fortè tumebat aquis.
Huc ubi venerunt, nec jam procedere possunt
Longiùs; ex illis unus, an alter, ait:
'At quàm sunt similes! at quàm formosus uterque!
Plus tamen ex illis iste vigoris habet.
Si genus arguitur vultu; (ni fallit imago)
Nescio quem vobis suspicor esse deum.
At si quis vestræ deus esset originis auctor;
In tam præcipiti tempore ferret opem.
Ferret opem certè, si non ope mater egeret:
Quæ facta est uno mater et orba die.
Nata simul, peritura simul, simul ite sub undas
Corpora.' Desierat; deposuitque sinu.
Vagierunt clamore pari: sentire putares.

Hi redeunt udis in sua tecta genis.
Sustinet impositos summâ cavus alveus undâ.
Heu quantum fati parva tabella vehit!
Alveus in limo silvis appulsus opacis,
Paulatim fluvio deficiente, sedet.
Venit ad expositos (mirum) lupa fœta gemellos.
Quis credat pueris non nocuisse feram?
Non nocuisse parum est: prodest quoque: quos lupa nutrit,
Prodere cognatæ sustinuêre manus.
Constitit, et caudâ teneris blanditur alumnis,
Et fingit linguâ corpora bina suâ.
Marte satos scires; timor abfuit: ubera ducunt;
Nec sibi promissi lactis aluntur ope.
Martia ter senos proles adoleverat annos;
Et suberat flavæ jam nova barba comæ.
Omnibus agricolis armentorumque magistris
Iliadæ fratres jura petita dabant.
Sæpe domum veniunt prædonum sanguine læti;
Et redigunt actos in sua rura boves.
Ut genus andierunt, animos pater editus auget;
Et pudet in paucis nomen habere casis.
Romuleoque cadit trajectus Amulius ense;
Regnaque longævo restituuntur avo.
Jam luerat pœnas frater Numitoris, et omne
Pastorum gemino sub duce vulgus erat.
Contrahere agrestes, et mœnia ponere utrique
Convenit. Ambigitur mœnia ponat uter.
'Nil opus est,' dixit, 'certamine,' Romulus, 'ullo.
Magna fides avium est: experiamur aves.'
Res placet. Alter init nemorosi saxa Palatî:
Alter Aventinum manè cacumen adit.

Sex Remus, hic volucres bis sex videt ordine: pacto
  Statur: et arbitrium Romulus urbis habet.
Apta dies legitur, quâ mœnia signet aratro.
  Sacra Palis suberant: inde movetur opus.
Inde premens stivam designat mœnia sulco:
  Alba jugum niveo cum bove vacca tulit.
Vox fuit hæc Regis: 'Condenti, Jupiter, urbem,
  Et genitor Mavors, Vestaque mater, ades:
Quosque pium est adhibere deos, advertite cuncti:
  Auspicibus vobis hoc mihi surgat opus.
Longa sit huic ætas, dominæque potentia terræ:
  Sitque sub hâc oriens occiduusque dies.'
Ille precabatur. Tonitru dedit omina lævo
  Jupiter: et lævo fulmina missa polo.
Augurio læti jaciunt fundamina cives;
  Et novus exiguo tempore murus erat.
Hoc Celer urget opus, quem Romulus ipse vocârat;
  'Sintque, Celer, curæ,' dixerat, 'ista tuæ.'
Neve quis aut muros, aut factam vomere fossam
  Transeat: audentem talia dede neci.
Quod Remus ignorans, humiles contemnere muros
  Cœpit: et, 'His populus,' dicere, 'tutus erit?'
Nec mora, transiluit. Rutro Celer occupat ausum.
  Ille premit duram sanguinolentus humum.
Hæc ubi Rex didicit, lacrymas introrsus obortas
  Devorat, et clausum pectore vulnus habet.
Flere palàm non vult, exemplaque fortia servat:
  'Sicque meos muros transeat hostis,' ait.
Dat tamen exsequias: nec jam suspendere fletum
  Sustinet; et pietas dissimulata patet.
Osculaque applicuit posito suprema feretro:
  Atque ait: 'Invitò frater adempte, vale.'

NUX, ELEGIA.

Nux ego juncta viæ, cùm sim sine crimine vitæ,
A populo saxis prætereunte petor.
Obruere ista solet manifestos pœna nocentes,
Publica cùm lentam non capit ira moram.
Nil ego peccavi: nisi si peccâsse vocetur,
Annua cultori poma referre suo.
At priùs arboribus, tum cùm meliora fuêre
Tempora, certamen fertilitatis erat.
Cùm domini memores sertis ornare solebant
Agricolas, fructu proveniente, deos.
Sæpe tuas igitur, Liber, miratus es uvas:
Mirata est oleas sæpe Minerva suas.
Pomaque læsissent matrem; ni subdita ramo
Longa laboranti furca tulisset opem.
At postquam platanis, sterilem præbentibus umbram,
Uberior quâvis arbore venit honos;
Nos quoque frugiferæ (si nux modò ponor in illis)
Cœpimus in patulas luxuriare comas.
Nunc neque continuos nascuntur poma per annos:
Uvaque læsa domum, læsaque bacca venit.
Certè ego, si nunquam peperissem, tutior essem.
Ista Clytemnestræ digna querela fuit.
Si sciat hoc vitis, nascentes supprimet uvas:
Orbaque, si sciat hoc, Palladis arbor erit.
Hoc in notitiam veniat maloque piroque;
Destituent silvas utraque poma suas.
Quæque sibi vario distinguit poma colore,
Audiat hoc cerasus; stipes inanis erit.

Non equidem invideo: numquid tamen ulla feritur,
Quæ sterilis solâ conspicienda comâ est?
Cernite sinceros omnes ex ordine truncos,
Qui modò nil, quare percutiantur, habent.
At mihi sæva nocent mutilatis vulnera ramis;
Nudaque dejectâ cortice ligna patent.
Non odium facit hoc, sed spes indulta rapinæ.
Sustineant aliæ poma; querentur idem.
Sic reus ille ferè est, de quo victoria lucro
Esse potest: inopis vindice facta carent.
Sic timet insidias, qui scit se ferre viator,
Cui timeat: tutum carpit inanis iter.
Sic ego sola petor; soli quia causa petendi est.
Frondibus intactis cætera turba virent.
Nam quòd habent frutices alii quoque proxima nobis
Fragmina, quæ læso vimine multa jacent;
Non istis sua facta nocent: vicinia damno est.
Excipiunt ictu saxa repulsa meo.
Idque fide careat; si non, quæ longiùs absunt,
Nativum retinent inviolata decus.
Ergo, si sapiant, et mentem verba sequantur;
Devoveant umbras proxima quæque meas.
Quàm miserum est, odium damnis accedere nostris;
Meque ream nimiæ proximitatis agi!
Sed, puto, magna mei est operoso cura colono.
Invenias, qui det nil mihi, præter humum.
Sponte meâ facilis contempto nascor in agro:
Parsque loci, quâ sto, publica penè via est.
Me, sata ne lædam (quoniam sata lædere dicor),
Imus in extremo margine fundus habet.
Non mihi falx nimias Saturnia deputat umbras:
Duratam renovat non mihi fossor humum.
Sole licèt siccâque siti peritura laborem;

Irriguæ dabitur non mihi sulcus aquæ.
At cùm maturas fisso nova cortice rimas
Nux agit; ad partes pertica sæva venit.
Pertica dat plenis immitia vulnera ramis;
Ne possim lapidum verbera sola queri.
Poma cadunt, mensis non interdicta secundis;
Et condis lectas, parca colona, nuces.
Felix, secreto quæ nata est arbor in arvo;
Et soli domino ferre tributa potest!
Non hominum strepitus audit, non illa rotarum:
Non a vicinâ pulverulenta viâ est.
Illa suo, quæcunque tulit, dare dona colono,
Et plenos fructus adnumerare potest.
At mihi maturos nunquam licet edere fœtus;
Ante diemque meæ decutiuntur opes.
Lamina mollis adhuc tenero dum lacte, quod intrò est;
Nec mala sunt ulli nostra futura bono:
Jam tamen invenias, qui me jaculentur, et ictu
Præfestinato munus inane petant.
Si fiat rapti, fiat mensura relicti,
Majorem domini parte, viator, habes.
Sæpe aliquis, foliis ut nuda cacumina vidit,
Esse putat Boreæ triste furentis opus.
Æstibus hic, hic me spoliatam frigore credit:
Est quoque, qui crimen grandinis esse putet.
At mihi nec grando, duris invisa colonis,
Nec ventus fraudi, solve, geluve fuit.
Fructus obest: peperisse nocet: nocet esse feracem:
Quæque fuit multis, et mihi præda malo est.
Præda malo, Polydore, fuit tibi: præda nefandæ
Conjugis Aonium misit in arma virum.
Hesperii regis pomaria tuta fuissent:
Una sed immensas arbor habebat opes.

At rubus, et sentes tantummodò lædere natæ,
  Spinaque vindictâ cætera tuta suâ est,
Me, quia nec noceo, nec obuncis vindicor hamis,
  Missa petunt avidâ saxa proterva manu.
Quid, si non aptas solem fugientibus umbras,
  Finditur Icario cùm cane terra, darem?
Quid, nisi suffugium nimbos vitantibus essem;
  Non exspectatâ cùm venit imber aquâ?
Omnia cùm faciam, cùm præstem sedula cunctis
  Officium, saxis officiosa petor.
Hæc mihi perpessæ, domini patienda querela est.
  Causa habeor, quare sit lapidosus ager.
Dumque repurgat humum, collectaque saxa remittit,
  Semper habent in me tela parata viæ.
Ergo invisa aliis, uni mihi frigora prosunt:
  Illo me tutam tempore præstat hiems.
Nuda quidem tunc sum; nudam tamen expedit esse:
  Nec spolium de me, quod petat, hostis habet.
At simul induimus nostris sua munera ramis;
  Saxa novos fructus grandine plura petunt.
Forsitan hîc aliquis dicat, 'Quæ publica tangunt,
  Carpere concessum est: hoc via juris habet.'
Si licet hoc; oleas distringite: cædite messes.
  Improbe, vicinum carpe, viator, olus.
Intret et urbanas eadem petulantia portas;
  Sitque tuis muris, Romule, juris idem.
Quilibet argentum primæ de fronte tabernæ
  Tollat: et ad gemmas quilibet alter eat.
Auferat hic aurum, peregrinos ille lapillos;
  Et quascunque potest tangere, tollat opes.
Sed neque tolluntur: nec, dum regit omnia Cæsar,
  Incolumis, tanto præside, raptor erit.

At non ille deus pacem intra mœnia finit:
Auxilium toto spargit in orbe suum.
Quid tamen hoc prodest, mediâ si luce palàmque
Verberor, et tutæ non licet esse mihi?
Ergo nec nidos foliis hærere, nec ullam
Sedibus in nostris stare videtis avem.
At lapis, in ramo sedit quicunque bifurco,
Hæret, et ut captâ victor in arce manet.
Cætera sæpe tamen potuêre admissa negari,
Et crimen nox est inficiata suum.
Nostra notat fusco digitos injuria succo,
Cortice contactas inficiente manus.
Ille cruor meus est: illo maculata cruore
Non profecturâ dextra lavatur aquâ.
O ego, cùm longæ venerunt tædia vitæ,
Optavi quoties arida facta mori!
Optavi quoties, aut cæco turbine verti,
Aut valido missi fulminis igne peti!
Atque utinam subitæ raperent mea poma procellæ,
Vel possem fructus excutere ipsa meos.
Sic, ubi detracta est a te tibi causa pericli,
Quod superest, tutum, Pontice castor, habes.
Quid mihi tunc animi est, cùm sumit tela viator;
Atque oculis plagæ destinat antè locum?
Nec vitare licet moto fera verbera trunco,
Quem sub humo radix vinclaque firma tenent.
Corpora præbemus plagis: ut sæpe sagittis,
Cùm populus manicas deposuisse vetat:
Utve gravem candens ubi tolli vacca securim,
Aut stringi cultros in sua colla videt.
Sæpe meas vento frondes tremuisse putâstis:
Sed metus in nobis causa tremoris erat.

Si merui, videorque nocens; imponite flammæ,
  Nostraque fumosis urite membra focis.
Si merui, videorque nocens; excidite ferro:
  Et liceat miseræ dedecus esse semel.
Si nec cur urar, nec cur excidar, habetis;
  Parcite. Sic cœptum perficiatis iter.

TRISTIA.

LIBER IV. ELEGIA X.

GENUS SUUM EXPONIT NASO.

Ille ego, qui fuerim, tenerorum lusor amorum,
  Quem legis, ut nôris, accipe, Posteritas.
Sulmo mihi patria est, gelidis uberrimus undis,
  Millia qui novies distat ab Urbe decem.
Editus hîc ego sum: necnon, ut tempora nôris;
  Cùm cecidit fato Consul uterque pari.
Si quid id est, usque a proavis vetus ordinis hæres;
  Non modò Fortunæ munere factus eques.
Nec stirps prima fui; genito jam fratre creatus;
  Qui tribus antè quater mensibus ortus erat.
Lucifer amborum natalibus adfuit idem:
  Una celebrata est per duo liba dies.
Hæc est armiferæ festis de quinque Minervæ,
  Quæ fieri pugnâ prima cruenta solet.
Protinus excolimur teneri, curâque parentis
  Imus ad insignes Urbis ab arte viros.
Frater ad eloquium viridi tendebat ab ævo,
  Fortia verbosi natus ad arma Fori.
At mihi jam puero cœlestia sacra placebant;
  Inque suum furtim Musa trahebat opus.

Sæpe pater dixit, Studium quid inutile tentas?
  Mæonides nullas ipse reliquit opes.
Motus eram dictis: totoque Helicone relicto,
  Scribere conabar verba soluta modis.
Sponte suâ numeros carmen veniebat ad aptos:
  Et, quod tentabam dicere, versus erat.
Interea, tacito passu labentibus annis,
  Liberior fratri sumpta, mihique, toga est:
Induiturque humeros cum lato purpura clavo:
  Et studium nobis, quod fuit antè, manet.
Jamque decem vitæ frater geminaverat annos,
  Cùm perit; et cœpi parte carere mei.
Cepimus et teneræ primos ætatis honores;
  Eque viris quondam pars tribus una fui.
Curia restabat: clavi mensura coacta est:
  Majus erat nostris viribus illud onus.
Nec patiens corpus, nec mens fuit apta labori,
  Sollicitæque fugax ambitionis eram:
Et petere Aöniæ suadebant tuta sorores
  Otia, judicio semper amata meo.
Temporis illius colui fovique poëtas;
  Quotque aderant vates, rebar adesse deos.
Sæpe suas volucres legit mihi grandior ævo,
  Quæque necet serpens, quæ juvet herba, Macer.
Sæpe suos solitus recitare Propertius ignes;
  Jure sodalitio qui mihi junctus erat.
Ponticus Heroo, Bassus quoque clarus Iämbo,
  Dulcia convictûs membra fuêre mei.
Et tenuit nostras numerosus Horatius aures;
  Dum ferit Ausoniâ carmina culta lyrâ.
Virgilium vidi tantùm: nec amara Tibullo
  Tempus amicitiæ fata dedêre meæ.

Successor fuit hic tibi, Galle; Propertius illi.
  Quartus ab his serie temporis ipse fui.
Utque ego majores, sic me coluêre minores:
  Notaque non tardè facta Thalia mea est.
Carmina cùm primùm populo juvenilia legi;
  Barba resecta mihi bisve semelve fuit.
Moverat ingenium, totam cantata per Urbem,
  Nomine non vero dicta Corinna mihi.
Multa quidem scripsi: sed quæ vitiosa putavi,
  Emendaturis ignibus ipse dedi.
Tum quoque, cùm fugerem, quædam placitura cremavi,
  Iratus studio carminibusque meis.
Molle, Cupidineis nec inexpugnabile telis
  Cor mihi, quodque levis causa moveret, erat.
Cùm tamen hoc essem, minimoque accenderer igni;
  Nomine sub nostro fabula nulla fuit.
Penè mihi puero nec digna, nec utilis, uxor
  Est data: quæ tempus perbreve nupta fuit.
Illi successit, quamvis sine crimine, conjux;
  Non tamen in nostro firma futura toro.
Ultima, quæ mecum seros permansit in annos,
  Sustinuit conjux exsulis esse viri.
Filia me mea bis primâ fœcunda juventâ,
  Sed non ex uno conjuge, fecit avum.
Et jam complêrat genitor sua fata; novemque
  Addiderat lustris altera lustra novem.
Non aliter flevi, quàm me fleturus ademptum
  Ille fuit. Matri proxima justa tuli.
Felices ambo, tempestivèque sepulti,
  Ante diem pœnæ quòd periêre meæ!
Me quoque felicem, quòd non viventibus illis
  Sum miser; et de me quòd doluêre nihil!

Si tamen exstinctis aliquid, nisi nomina, restat,
  Et gracilis structos effugit umbra rogos;
Fama, parentales, si vos mea contigit, umbræ;
  Et sunt in Stygio crimina nostra foro;
Scite, precor, causam (nec vos mihi fallere fas est)
  Errorem jussæ, non scelus, esse fugæ.
Manibus id satis est. Ad vos studiosa revertor
  Pectora, qui vitæ quæritis acta meæ.
Jam mihi canities, pulsis melioribus annis,
  Venerat; antiquas miscueratque comas:
Postque meos ortus Pisæâ vinctus olivâ
  Abstulerat decies præmia victor equus;
Cùm maris Euxini positos ad læva Tomitas
  Quærere me læsi Principis ira jubet.
Causa meæ cunctis nimiùm quoque nota ruinæ
  Indicio non est testificanda meo.
Quid referam comitumque nefas, famulosque nocentes?
  Ipsâ multa tuli non leviora fugâ.
Indignata malis mens est succumbere; seque
  Præstitit invictam viribus usa suis:
Oblitusque togæ, ductæque per otia vitæ,
  Insolitâ cepi temporis arma manu.
Totque tuli terrâ casus pelagoque; quot inter
  Occultum stellæ conspicuumque polum.
Tacta mihi tandem longis erroribus acto
  Juncta pharetratis Sarmatis ora Getis.
Hìc ego, finitimis quamvis circumsoner armis,
  Tristia, quo possum, carmine fata levo.
Quod, quamvis nemo est, cujus referatur ad aures
  Sic tamen absumo decipioque diem.
Ergo, quòd vivo, durisque laboribus obsto,
  Nec me sollicitæ tædia lucis habent,

Gratia, Musa, tibi. Nam tu solatia præbes;
Tu curæ requies, tu medicina mali:
Tu dux, tu comes es: tu nos abducis ab Istro
In medioque mihi das Helicone locum.
Tu mihi (quod rarum) vivo sublime dedisti
Nomen; ab exsequiis quod dare Fama solet.
Nec, qui detrectat præsentia, Livor iniquo
Ullum de nostris dente momordit opus.
Nam, tulerint magnos cùm sæcula nostra poëtas,
Non fuit ingenio Fama maligna meo.
Cùmque ego præponam multos mihi; non minor illis
Dicor: et in toto plurimus orbe legor.
Si quid habent igitur vatum præsagia veri;
Protinus ut moriar, non ero, terra, tuus.
Sive favore tuli, sive hanc ego carmine famam,
Jure tibi grates, candide lector, ago.

NOTES

TO

THE METAMORPHOSES.

BOOK I.

Publius Ovidius Naso, a celebrated Roman poet, was born at Sulmo, a town of the Peligni, about forty years before the Christian era. His parents were of equestrian rank, and educated their son for the bar; but he soon forsook this and every other pursuit for the cultivation of poetry, and at length became one of the most admired and eminent poets in the court of Augustus. His prosperity was, however, of short continuance. Having incurred, by some unknown offence, the displeasure of the emperor, he was banished to Tomos, a town near the Euxine sea; where, after many ineffectual attempts to obtain the pardon of Augustus, he ended his days, in the eighth year of his banishment, and the fifty-ninth year of his age. The poetry of Ovid has long been celebrated for its variety, sweetness, and elegance. But the frequent violations of modesty, which disgrace some parts of his writings, detract much from the merit of this gifted poet. His Metamorphoses, though not the most finished of his poems, may, perhaps, be considered the most curious and valuable. He has there preserved the various mythological traditions, which existed among the ancients, and happily connected them with each other. Many of these traditions appear to have been originally founded on historical facts; but it is, in most instances, impossible to trace the truths of history through the tales of superstition and the fictions of poetry.

1. *In nova . . . corpora:* for *corpora mutata in novas formas;* the poet, in allusion to his design of writing of transformations, begins by making a transformation of his words.—*Fert animus:* 'I design.

2. *Nam vos . . . illas:* 'for you also have transformed them.' The poet therefore with propriety invokes their aid in describing these changes.

4. *Perpetuum . . . carmen:* 'a connected poem.'

5 *Antè:* 'in the beginning.'

6. *Unus . . . in orbe:* 'exhibited one appearance of nature throughout the world.'

7. *Rudis indigestaque:* 'unformed and confused.'

8. *Congestaque . . . rerum:* the construction is, *discordiaque semina rerum non bene junctarum congesta eòdem.—Discordia semina:* 'the jarring principles.'

10. *Nullus . . . Titan:* 'no sun.' For an account of the Titans, see Lempriere's Classical Dictionary.

11. *Phœbe:* 'the moon;' a name of Diana, the sister of Phœbus or the sun.

12. *Circumfuso:* 'ambient.'

13. *Nec brachia . . . Amphitrite:* 'nor had the sea extended its arms along the distant coasts.' Amphitrite, the daughter of Oceanus and Doris, and the wife of Neptune, is here put for the sea itself.

17. *Nulli . . . manebat:* 'nothing appeared in its proper form.'

18. *Uno:* 'the same.'

20. *Sine pondere habentia pondus:* 'things heavy, with things light.'

23. *Liquidum . . . cœlum:* 'the clear air.'

24. *Quæ postquam . . . ligavit:* 'which elements, after he had disengaged them, and separated them from the chaotic mass, though dispersed in different places, he combined in harmonious order.'

26. *Ignea . . . arce:* the construction is, *ignea vis convexi cœli et sine pondere emicuit, legitque locum sibi in summâ arce.*

27. *Sibi legit:* 'chose for itself.'

29. *Tellus: est* is understood.—*Grandia:* 'the heavier.'

30. *Circumfluus humor:* i. e. the water.

31. *Ultima possedit:* 'spread over the utmost parts of the earth's surface.'—*Solidumque coërcuit orbem:* 'and begirt the solid globe.'

32. *Sic . . . orbis:* the construction is, *ubi, quisquis deorum ille fuit, secuit congeriem sic dispositam, redegitque* eam sic *sectam in membra; principio glomeravit terram, ne non foret æqualis ab omni parte, in speciem magni orbis.*

33. *In membra:* 'into distinct parts.'

34. *Principio:* 'in the first place.'

37. *Ambitæ:* 'encompassed by water.'—*Circumdare:* 'to mark out.'

38. *Immensaque stagna:* 'and vast marshes.'

39. *Fluminaque . . . ripis:* 'and he confined within winding banks the rivers flowing downward.'

40. *Diversa locis:* 'in their different courses.'—*Ipsâ:* sc. *terrâ.*

41. *Campo . . . liberioris aquæ:* i. e. the ocean.

46. *Zonæ:* the word ζώνη, *zona,* signifies a belt, or girdle. The celestial sphere has been divided by astronomers into five of these broad belts, which divisions are supposed to be transferred to the earth or terrestrial sphere, which therefore has likewise five zones.—*Quinta:* i. e. *et ut quinta zona.*

47. *Onus inclusum:* i. e. the earth.

48. *Premuntur:* 'are marked out.'

49. *Media:* i. e. the torrid zone. The part of the earth which is

situated between the tropics, and which is called the torrid zone, was thought by the ancients to be uninhabitable, on account of its heat and barrenness; but later discoveries have proved it to be the most fertile, and not the least populous part of the earth.

50. *Duas:* i. e. the two frigid zones; situated between the arctic and antarctic circles and the poles.

50. *Totidem:* i. e. the two temperate zones.—*Inter utrumque:* not *utramque:* this word is frequently used thus by the best writers in a different gender from the preceding nouns, agreeing with *latus*, or some other word understood.

51. *Flammâ:* 'heat.'

52. *Qui . . . igni:* the construction is, *qui est tantò onerosior igni, quantò pondus aquæ est levius pondere terræ.*

55. *Motura:* 'that will terrify.'

57. *His:* sc. *ventis.*—*Passim . . . habendum:* 'to be had by them at large.'

58. *Vix nunc obsistitur illis:* 'they are now scarcely prevented.'

59. *Sua . . . flamina:* 'their own blasts.'

60. *Quin lanient mundum:* 'from tearing the world to pieces.'

61. *Eurus:* the winds are here mentioned which blow from the four *cardines*, or principal points in the world, hence called cardinal points—*Eurus*, the east wind; *Zephyrus*, the west wind; *Boreas*, the north wind; and *Auster*, the south wind.—*Nabathæaque regna:* a country of Arabia, which derived its name from Naboth, the son of Ismael, who is said to have settled in it.

62. *Persida:* the Greek accusative from *Persis, -idis;* 'Persia,' a country of Asia.

64. *Zephyro:* 'to the habitation of the Zephyr, or the west wind.' Zephyrus or Favonius, the son of Astræus and Aurora, was married to Chloris or Flora, the goddess of flowers. He was said to produce flowers and fruits by the sweetness of his breath.—*Scythiam:* 'Scythia,' an extensive country in the northern parts of Europe and Asia, the ancient boundaries of which cannot be exactly ascertained.—*Septemque trionem:* for *Septemtrionemque*, by tmesis.

66. *Austro:* 'the south wind.' Auster was the god of rain. His breath is said to have been as pernicious to the flowers as the breath of Favonius was beneficial.

68. *Æthera:* 'æther; the firmament.'

70. *Massâ . . . Illâ:* i. e. chaos.

73. *Cœleste solum:* 'the region of heaven.'

75. *Agitabilis:* 'yielding.'

76. *Mentisque capacius altæ:* 'endowed with higher faculties.'

80. *Seducta:* 'separated.'

81. *Cognati:* 'kindred.'—*Semina:* 'the nature; the properties.'

82. *Quam:* *tellurem* is here understood.—*Satus Iäpeto:* Prometheus; the son of Iapetus, one of the Titans, and of Clymene, the daughter of Oceanus and Tethys. Having formed a man with clay, he is said to have infused life into him by means of fire, which he had stolen from the chariot of the sun, and brought down to the earth at the end of a rod. To punish him for his many acts of impiety,

Jupiter ordered Mercury to chain him to a rock on mount Caucasus, where an eagle or vulture continually preyed on his liver, without destroying or diminishing it. When he had lived thirty years in this painful state of confinement, he was delivered from it by Hercules, who killed the vulture, and broke his chain. Prometheus was distinguished for his knowledge of future events, as well as for his cunning, fraud, and impiety. He is also said to have invented many useful arts, and to have instructed mankind in agriculture and physic.

89. *Sata est*: 'began.'—*Vindice nullo*: 'without any magistrate to punish crimes.'

91. *Nec verba . . . legebantur*: 'nor were threatening laws read from brazen plates fixed up in public view.' The laws of the Romans and of other ancient nations were engraven on brass, and fixed up in some place of public resort, that they might be read by the people.

94. *Peregrinum . . . orbem*: 'foreign lands.'—*Viseret*: from *viso*.

95. *Pinus*: 'the pine tree,' of which ships were formerly made.

98. *Directi*: 'of straight brass.'

99. *Sine militis usu*: 'without the assistance of soldiers.'

103. *Contentique*: sc. *homines*.—*Nullo cogente*: 'without cultivation.'

106. *Jovis arbore*: the oak; a tree sacred to Jupiter, because, as it is said, he first taught mankind to live upon its acorns. Jupiter was the chief of the heathen deities, and was called the father of the gods. After he had defeated the Titans, and reinstated his father on his throne, Saturn began to be jealous of the power and courage which had rescued him from imprisonment, and ungratefully plotted against the life of his son. His treachery, however, ended in his own ruin; Jupiter obliged him to fly from his kingdom, and took possession of the empire of the world. The sovereignty of the heavens and the earth he reserved to himself, but he gave to his brother Neptune the empire of the sea, and made his second brother, Pluto, monarch of the infernal regions. Although the heathens imputed to Jupiter innumerable acts of the greatest injustice and wickedness, and represented him as a slave to the basest and most criminal passions, he was still universally worshipped by them during a succession of ages; and, even at the present period, he has not ceased in some countries to be an object of blind adoration. The Africans are generally supposed to have worshipped this deity under the name of Ammon, the Babylonians as Belus or Bel, and the Egyptians as Osiris.

108. *Mulcebant*: 'blew softly over.'

110. *Nec renovatus ager*: 'and the land without being renewed, or turned up by the plough.

113. *Tenebrosa . . . misso*: 'being driven by his son Jupiter into gloomy Tartarus;' a place in the infernal regions, which was said by the ancients to be the abode of those among mankind who had deserved a heavy degree of punishment by their guilt and impiety on earth.

117. *Inæquales*: 'changeable.'

119. *Ustus*: 'scorched.'—*Siccis fervoribus*: 'with parching heat.'

123. *Semina . . . Cerealia*: 'the seeds of Ceres,' i. e. corn. Ceres

was the daughter of Saturn and Vesta, and the goddess of corn and husbandry. She is said to have been the first who instructed men in the arts of agriculture, and taught them to convert their corn into bread. The place in which she was principally worshipped was the island of Sicily; which was her favorite residence during her continuance on the earth.

125 *Illas*: sc. *ætates*.

126. *Ingeniis*: 'in their dispositions.'

128. *Venæ pejoris in ævum*: 'into an age of baser metal.' In mines the ore is found in streaks, called veins.

131. *Amor habendi*: 'covetousness.'

134. *Insultavêre*: 'bounded over.'

135. *Communemque priùs*: 'before enjoyed in common.'

137. *Debita*: 'that it ought to produce.'

138. *Sed itum est*: 'but men penetrated.'

139. *Recondiderat*: sc. *terra*, 'which she had concealed.'—*Stygiis . . . umbris*: 'to the Stygian shades,' deep parts of the earth. The Styx was a river of Arcadia, which, from the poisonous nature of its waters, and the suddenness of its disappearance at a short distance from its source, was supposed by the ancients to be a river belonging to the infernal regions, in the middle of the earth. It was by this river that the gods were accustomed to swear; and whenever they swore by it, they considered their oath inviolable. It received its name from the nymph Styx, who, with her three daughters, Victory, Strength, and Valor, assisted Jupiter in his war against the Titans.

142. *Utroque*: 'with both iron and gold:' i. e. with the sword and with bribes.

144. *Ex rapto*: 'by rapine.'—*Hospes*: *est* is understood.

146. *Illa*: 'she seeks the destruction.'

147. *Aconita*: 'poisons.' The *aconitum* is a poisonous herb.

148. *Patrios . . . annos*: 'consults the augurs to know how soon his father will die.'

149. *Cæde madentes*: 'reeking with murder.'

150. *Astræa*: the daughter of Astræus, one of the Titans, and Aurora; or, according to the opinion of others, she was the daughter of Jupiter and Themis. She is said to be the goddess of justice; and when the impiety of the iron age constrained her to leave the earth, she was placed among the constellations of the zodiac under the name of Virgo.

152. *Affectâsse*: 'aimed at.'—*Ferunt*: 'they say.'—*Gigantas*: 'that the Giants;' the sons of Cœlus and Terra, or of Terra alone, monsters of great stature and most extraordinary strength. They are said to have made war against Jupiter, at the instigation of their mother, in order to revenge the defeat and destruction of the Titans, their brothers.

154. *Olympum*: Olympus, or, as it is now called, Lacha, a lofty mountain between Thessaly and Macedonia, the summit of which, being generally enveloped in mists, was supposed by the ancients to reach the heavens, and was consequently imagined to be the residence of Jupiter and the gods.

155. *Excussit . . . Ossam:* 'struck off Ossa from Pelion, lying under it.' These were mountains near to Olympus.

156. *Corpora: Gigantum* is here understood.

159. *Et, ne . . . hominum:* 'and, lest no remains of that dreadful race of hers should survive, that she turned them into the shape of men.'

162. *Natos:* 'that they were sprung.'

163. *Quæ:* i. e. the wickedness and impiety of mankind, and of those who were sprung from the blood of the Giants.—*Pater Saturnius:* Jupiter.—*Arce:* sc. *cæli.*

164. *Et . . . iras:* the construction is, *et referens* animo *fæda convivia Lycaoniæ mensæ,* aut mensæ Lycaonis, *nondum vulgata, facto* aut crimine *recenti, concipit animo iras ingentes et dignas Jove.* Lycaon not only slew those whom he entertained, but had them placed before other guests to be eaten.

170. *Hâc: viâ* is understood.—*Superis:* 'for the gods.'—*Tonantis:* Jupiter, who alone was supposed to make thunder.

172. *Atria:* 'the halls.'—*Celebrantur:* 'are thronged.'

173. *Plebs:* 'the inferior gods.'—*Diversa locis:* 'scattered in different situations.'—*A Fronte:* 'in the front.'

174. *Penates:* 'habitations.'

178. *Ipse:* Jupiter.

181. *Modis:* 'words.'—*Solvit:* 'he opened.'

183. *Quâ . . . cælo:* the construction is, *quâ quisque anguipedum* Gigantum *parabant injicere* sua *centum brachia captivo cælo. Quisque,* being a partitive, may have a verb either in the singular or plural agreeing with it.

185. *Uno corpore:* 'one family or body of Giants.

187. *Nereus:* 'the sea.' Nereus was the son of Oceanus and Terra, and one of the most ancient of the sea deities. He married Doris, the daughter of Oceanus and Tethys, and had fifty daughters, who were called the Nereides.

190. *Tentata: fuisse* is here understood.

191. *Trahatur:* 'should be infected.'

192. *Semidei:* these were heroes greater than men, but inferior to the gods.—*Nymphæ:* these were female deities of several kinds, the Oceanides and Nereides, inhabiting the ocean; the Naiades, presiding over fountains and springs; the Napææ, Dryades, and Hamadryades, who had the care of forests and meadows; and the Oreades, to whom was committed the charge of the mountains.

193. *Faunique, Satyrique:* these were rural deities, having the legs, feet, and ears of goats, and the rest of their body human. When they became old, they were called Sileni, and were remarkable for their habits of intoxication. Bacchus was educated in his infancy by the Sileni.—*Silvani:* deities presiding over gardens and boundaries. This is a spondaic verse; the *que* in the second foot, after *Fauni,* is long by *cæsura.* See Grammar.

194. *Cæli:* 'of being received into heaven.'

199. *Studiis:* 'zeal.'—*Ausum,* 'the man who had dared to commit.'

200 *Sævit:* 'raged; furiously strove.'

201. *Cæsareo*: 'of Cæsar;' an allusion is here made to some conspiracy against Augustus.

204. *Tuorum*: 'of your subjects.'

205. *Illa*: *ira deorum*, understood.

210. *Quod . . . admissum*: 'what his crime was.'

211. *Infamia temporis*: 'the report of the wickedness of the age.'

212. *Falsam*: 'to find to be false.'

216. *Mænala, Cylleno, Lycæi*: Mænalus, Lycæus, and Cyllenus are mountains in Arcadia; the two former sacred to Pan, the latter to Mercury.

218. *Arcados tyranni*: 'of the Arcadian tyrant.' *Arcas, -ados*; Greek genitive. Lycaon was a king of Arcadia, remarkable for his cruelties. Some of the poets assert that he was changed into a wolf, because he sacrificed human victims to Pan, and not, as Ovid relates, on account of the impiety of his conduct towards Jupiter.

222. *Deus hic*: 'whether he is a god.'—*Discrimine aperto*: 'by a plain proof.'

226. *Eo*: 'with this expedient.' *Molossâ*: 'Molossian;' the Molossi were a people of Epirus celebrated for their dogs.

227. *Resolvit*: 'he laid open.'

230. *Ego . . . Penates*: the construction is, *ego vindice flammâ everti tecta in Penates dignos domino. Penates*, household gods, or deities presiding over houses and domestic affairs. Any of the gods might be chosen by the head of a family for his Penates; and small statues or images of the gods, thus chosen, were placed in the interior part of the house, and a day in every month set apart for their worship.

232. *Silentia*: 'the lonely parts.'

233. *Ab ipso*: i. e. from his own cruel and ravenous disposition.

235. *Vertitur in*: 'he falls upon; he attacks.'

236. *Abeunt*: 'pass; are changed.'

239. *Idem*: 'as they did before.'

240. *Non una*: 'not one only.'

241. *Erinnys*: a name of one of the three Furies, the daughters of Cœlus; or, according to others, of Saturn; or, as others say, of Pluto and Proserpine. They were employed by the gods to punish the impious on earth, and to torment the guilty in the infernal regions.

242. *In facinus jurâsse*: 'that mankind were sworn to commit crimes.'

243. *Sic . . . sententia*: sc. *mea*; 'thus stands my resolution.'

245. *Alii . . . implent*: 'others signify their assent by a nod, or gestures.'

246. *Dolori*: 'a cause of grief.'

247. *Mortalibus orbæ*: 'deprived of inhabitants.'

249. *Paret*: 'whether Jupiter intends.'

250. *Quærentes*: sc. *eos*.—*Cætera*: 'all such things.'

252. *Promittit origine mirâ*: 'he promises to produce from a miraculous origin.'

255. *Longus axis*: the ancients supposed that an axletree passed through the middle of the earth, on which not only the earth, but the whole frame of the heavens turned round.

256. *Esse in fatis*: 'that the fates had decreed.' The Parcæ, or Fates, were three goddesses, who constantly resided in the palace of Pluto, and were the supreme arbiters of life and death, and of all the destinies of men. Clotho, the youngest of these goddesses, held a distaff in her hand, and fixed the moment in which every man was to be born; Lachĕsis held a spindle, and spun out all the events and actions of his life; and Atrŏpos, the eldest of the three, cut the thread of his life with a pair of scissors, and thus determined the moment of his death.

257. *Correpta*: 'having taken fire.'

258. *Laboret*: 'should be in danger of perishing.'

259. *Cyclopum*: 'of the Cyclops;' a race of men of gigantic stature, having one eye only in the middle of the forehead, and said to be the sons of Cœlus and Terra. They were the assistants of Vulcan, and made the thunderbolts of Jupiter.

262. *Æoliis in antris*: 'in the caves of Æolus;' the son of Hippotas, and monarch of the winds. His habitation is said to have been an immense cavern in one of the Lipări islands near Sicily, where he held the winds in confinement, and set them at liberty at his pleasure. *Aquilonem*: 'the north wind;' which generally brings dry weather.

263. *Inductas*: 'spread over the face of the heavens.'

266. *Fluit*: 'flows from.'

267. *Fronte sedent nebulæ*: 'mists settle upon his brow.'—*Sinusque* 'and the folds of his robe.'

270. *Junonis*: Juno was the sister and wife of Jupiter; the goddess of empire, riches, marriages, and births; and the queen of heaven and of the gods.

271. *Concipit*: 'draws up; collects.'—*Iris*: a daughter of Thaumas and Electra, and the attendant and messenger of Juno. She is said to be the same as the rainbow, and is consequently represented as clothed in a habit of various colors.—*Alimenta*: 'supplies.'

273. *Vota*: 'the hopes.'

275. *Cæruleus frater*: Neptune, one of the sons of Saturn and Rhea, the brother of Jupiter, and the god of the sea.

276. *Qui*: 'which rivers.'

279. *Domos*: 'sources; fountains.'—*Mole*: 'every obstacle.'

281. *Fontibus ora relaxant*: 'open their fountains.'

282. *In æquora*: 'towards the ocean.'

283. *Tridente suo*: 'with his trident.' It is said that Neptune, with a blow of his trident, could cause earthquakes, or raise islands from the bottom of the sea.

284. *Sinus aquarum*: 'her secret repositories of water.'

286. *Cumque satis*: 'and with the growing corn.'

287. *Penetralia*: the interior parts of any building, in which the Penates or other gods are placed.

294. *Ducit remos*: 'plies his oars.'

297. *Si fors tulit*: 'if chance so directed.'

305. *Vires fulminis*: 'the strength of his tusks.' The force, with which the boar strikes with his tusks, is often compared by the poets to the force of lightning.—*Apro*: *prosunt* is here understood

306. *Ablato*: 'washed away.'

307. *Ubi sidere detur:* 'whereon it might rest.'

311. *Pars: hominum*, or *animantium*, is understood.

312. *Inopi victu:* 'by want of food.'

313. *Separat . . . fuit:* the construction is, *Phocis terra ferax, dum terra fuit, separat Aŏnios ab Actæis arvis.—Aŏnios:* sc. *agros*, or *campos;* the lands of Aŏnia, or Bœotia, a country of Greece bordering on Attica, celebrated as the residence of the Muses.—*Actæis:* 'of Attica,' a country of Greece, of which Athens was the capital.—*Phocis:* a country of Greece, renowned for a war, which its inhabitants carried on against some of the Grecian states, particularly against the Amphictyons and Thebans, who sought to deprive them of their independence. Their heroic struggle was, however, unsuccessful, and about 348 years before the Christian era, they were overpowered by their numerous enemies.

316. *Mons petit arduus:* 'a steep mountain rises up towards.'

317. *Parnassus:* Parnassus is one of the highest mountains in Europe; it is sacred to Apollo and the Muses, and said to be their favorite residence.

318. *Deucalion:* the son of Prometheus, and the king of a part of Thessaly.

319. *Consorte tori:* 'his wife;' Pyrrha, the daughter of Epimetheus and Pandora.

320. *Corycidas nymphas:* the nymphs inhabiting Corycus, a cave at the foot of Parnassus, dedicated to the Muses.

321. *Fatidicam Themin:* 'prophetic Themis;' a daughter of Cœlus and Terra, who, at her oracle in Attica, predicted future events. She is said to have been the first among the heathen deities, who had a temple dedicated to her on earth.—*Quæ nunc oracla tenebat:* 'who at this time was giving answers by an oracle.'

322. *Illo:* than Deucalion.

323. *Ulla: fœmina* is understood.

324. *Jupiter: videt* is here understood.—*Stagnare:* 'to be covered.'

325. *Unum: hominem* is understood.

326. *Unam: fœminam* is understood.

330. *Maris ira:* 'the violence of the water.'—*Tricuspide telo:* 'his trident.'

331. *Supraque . . . vocat:* the construction is, *vocatque cæruleum Tritona, exstantem supra profundum, atque tectum humeros murice innato. —Humeros* is governed by *secundum*, or *quod ad*, understood; by a Greek construction. See Gram. R. VII. Obs. 3.—*Innato murice:* 'with purple shell-fish growing naturally on them.'

333. *Tritona:* Triton, the son of Neptune and Amphitrite, a sea deity, half man and half fish, who ruled the waves of the sea by a shell which he used as a trumpet. Many of the gods of the sea resemble Triton in form, and were called after his name.

336. *In latum:* 'in breadth.' The narrow mouth of which widens by degrees to a large extent.

337. *Concepit aëra:* 'it was blown.'

338. *Sub utroque Phœbo:* 'in the east and in the west:' where Phœbus, or the sun, rises and sets. Phœbus is a name often applied to

Apollo, the son of Jupiter and Latona, and the god of eloquence, poetry, music, medicine, and augury. The worship of this deity was once extended throughout the civilized world; he had statues and temples in every country; but his most magnificent temple, as well as his most celebrated oracle, was at Delphi, a town of Phocis. The Egyptians worshipped Apollo under the name of Orus.

340. *Jussos receptus*: 'the commanded retreat of the waters.'

342. *Omnes*: *undas* is here understood.

348. *Redditus orbis erat*: 'the land had reappeared.'

349. *Agere alta silentia*: 'become a silent waste.'

352. *Patruelis origo*: 'our descent from brothers.' Prometheus, the father of Deucalion, and Epimetheus, the father of Pyrrha, were the sons of Japetus, and consequently brothers.

353. *Torus*: 'the marriage tie.'

354. *Terrarum turba*: 'the whole population of the earth.'

356. *Fiducia*: 'assurance.'

358. *Quid tibi animi foret*: 'what would have been your feelings.'

360. *Quo consolante doleres?* 'who would have cheered you, and helped you to bear your sorrows?'

363. *Paternis artibus*: 'in the manner my father did.' Prometheus, Deucalion's father, had formed an image of man with clay, and animated it by fire stolen from heaven.

366. *Visum*: *est* is understood.

367. *Placuit*: *illis* is understood.

368. *Sortes*: 'oracles.'

369. *Cephisidas undas*: 'the waters of Cephisus;' a celebrated river frequented by the Graces; it rises at Lilæa in Phocis, and, after passing Delphi and Parnassus, it flows into the lake Copias in Bœotia.

370. *Ut nondum . . . secantes*: 'which, though not yet clear, were flowing in their wonted channel.'

371. *Irroravêre*: 'they had sprinkled.' It was a custom among the ancients to sprinkle or wash themselves with water before they approached the temples or altars of their deities.

373. *Deæ*: of Themis.

377. *Precibus justis*: 'by the prayers of the just.'

378. *Victa*: 'moved.'

380. *Mersis*: 'ruined; forlorn.'

381. *Sortem*: 'this reply.'

387. *Jactatis ossibus*: 'by throwing about her bones.'

388. *Obscura*: 'involved; hard to be understood.'—*Latebris*: 'mysteries, ambiguities.'

390. *Promethides*: 'the son of Prometheus.'—*Epimethida*: 'the daughter of Epimetheus,' i. e. Pyrrha.

391. *Fallax est sollertia nobis*: 'my skill in comprehending fails me.'

392. *Pia . . . suadent*: 'the oracles are not impious, and direct us to nothing criminal.'

395. *Titania*: 'Pyrrha;' who was descended from the Titans.—*Augurio*: 'explanation.'

396. *Spes in dubio est*: 'her hope is mixed with fear.'

399. *Post vestigia*: 'behind them.'

400. *Nisi sit . . . vetustas*: 'if antiquity did not bear witness to the tradition.'

402. *Morâ*: 'by degrees.'—*Ducere formam*: 'to assume a new shape.'

404. *Contigit*: 'was given.'—*Ut . . . signis*: the construction is, *ut quædam forma hominis potest videri* in illis, quanquam adhuc *non sic manifesta, sed uti de cœpto marmore, non satis exacta, simillimaque rudibus signis.*

405. *Marmore cœpto*: 'a statue just begun.'

406. *Rudibusque . . . signis*: 'and very like to statues in a rough state.'

408. *In corporis usum*: 'into flesh.'

412. *Faciem traxêre virilem*: 'took the shape of men.'

413. *Fœmina*: 'the female race.'

416. *Illa*: the earth. After the human race had been renewed from the stones thrown by Deucalion and Pyrrha, the earth is said to have spontaneously produced the other animals from the mud and stagnated waters, which were left on its surface after the deluge. Among the animals thus produced was a serpent of enormous size, called Python. Having been raised up by Juno to persecute and destroy Latona, the mother of Apollo, he became the object of her son's hatred, who is said to have slain him before he had attained the age of manhood. From his victory over this serpent, Apollo is sometimes called Pythius.

418. *Tenebas*: 'thou didst cover with thy body.'

419. *Deus arcitenens*: Apollo; who is generally represented as carrying a silver bow.

421. *Gravem*: 'oppressed.'—*Exhaustâ*: 'emptied of its arrows.'

424. *Celebri certamine*: 'with celebrated contests or sports.'

425. *Pythia*: sc. *certamina.*

426. *His*: 'at these.'—*Manu, pedibusve, rotâve*: 'at boxing, running, or the chariot race.'

427. *Æsculeæ frondis*: 'a crown of beech leaves.'

430. *Daphne Peneïa*: *erat* is understood; *Peneïus, a, um*, adj. Daphne was the daughter of Peneus, the god of a river in Thessaly, flowing through the vale of Tempe.

431. *Cupidinis*: 'of Cupid.' He was the god of love, and the son of Venus.

432. *Delius*: a name applied to Apollo from Delos, the place of his birth. Delos, or, as it is now called, Sailles, is said to have been suddenly raised from the bottom of the sea by Neptune, as a refuge for Latona, when she was pursued by the serpent Python, and could find no place of safety on the earth.

433. *Adducto nervo*: 'by drawing its string.'—*Cornua*: 'his bow.'

434. *Quidque tibi*: 'what have you to do?'

440. *Cedunt*: 'are inferior.'

442. *Eliso*: 'being cut.'

445. *Diversorum operum*: 'of different properties.'

446. *Quod facit*: 'that which excites love.'

447. *Et habet . . . plumbum*: 'and is tipped with lead.'

448. *Hoc:* 'with the latter.'

450. *Alter:* Apollo.—*Altera:* Daphne.

452. *Phœbes:* 'of Phœbe,' or Diana; the daughter of Jupiter and Latona, and the goddess of forests, mountains, and hunting, who, having made a vow of perpetual celibacy, shunned the society of mankind, and passed her time in the woods, attired as a huntress, and attended by a train of sixty nymphs. This goddess was born at the same time with Apollo; and, like him, had temples in almost every part of the civilized world. Human sacrifices were often offered on her altars.

453. *Positos sine lege:* 'lying without order.'

454. *Fugit:* i. e. flies from Apollo, who was pursuing her.—*Revocantis: Apollinis* is understood.

455. *Penei:* this word, being a Greek vocative, has the *i* final short. Nom. *Peneïs*, Gen. *Peneïdos*.

456. *Agna cerva: fugit* is understood after each.

463. *Cui placeas:* 'who it is you have thus captivated.'

465. *Horridus:* 'in mean apparel.'

467. *Claros:* Clarus or Claros, a town of Ionia, where Apollo had an oracle.—*Tenedos:* an island in the Ægean sea, opposite Troy and near Lesbos.—*Pataræaque regia:* 'the citadel of Patara,' or, as it is now called, Patera, a town of Lycia, famous for an oracle of Apollo.

469. *Concordant nervis:* 'are fitted to the strings of the lyre; are set to music.'

470. *Nostra sagitta* is understood.

471. *Vacuo:* 'which was before free from love.'

476. *Locuturum: Apollinem* is understood.

478. *Canis Gallicus:* 'a greyhound.'

479. *Ille: lepus petit,* understood.

480. *Inhæsuro similis:* 'as though about to seize' the hare.

481. *Stringit vestigia:* 'presses closely upon him; touches his heels.'

487. *Et crinem . . . afflat:* 'and breathes upon her hair flowing over her shoulders.'

490. *Numen:* 'a divine power.'

492. *Mollia præcordia:* 'her delicate body.'

494. *Pigris:* 'immovable.'

495. *Cacumen obit:* 'the top of a tree covers.'

499. *Latiis:* 'Roman.'

500. *Capitolia:* 'the Capitol.' It was customary among the Romans for every general, who had a triumph, to go at the head of the triumphal procession to the Capitol, and to offer there a sacrifice to Jupiter.

501. *Augustis:* 'of Augustus.'

502. *Mediam quercum:* the oak, or civic crown, was hung on a laurel, in the porch of the emperor's house.

503. *Intonsis:* 'uncut.' Apollo is generally represented with long and flowing hair, and a chaplet of laurel on his head.

504. *Perpetuos:* 'unfading; evergreen.'

505. *Pæan:* Apollo; a name derived from the *pæan* or hymn, which

was sung in the worship of this deity, in commemoration of his triumph over the serpent Python.

506. *Annuit:* 'nodded assent.'

507. *Centum . . . Argus:* Iö was the daughter of Inachus, a son of Oceanus and Tethys, and the founder of the kingdom of Argos. While she was the priestess of Juno at Argos, Iö unwillingly attracted the attention and engaged the affections of Jupiter, who, in order to conceal his attachment from Juno, changed her into a beautiful heifer. The artifice was, however, immediately discovered. Juno became acquainted with the treachery of her husband, but, affecting ignorance of it, she commended the beauty of the heifer, and asked her of Jupiter as a present. Apprehensive of exciting her suspicions by refusing her request, Jupiter gave her the heifer, which was immediately confided to the care of Argus, the son of Aristor, who is represented by the poets as having a hundred eyes, and never closing more than two of them at a time

508. *Inde suis vicibus:* 'of which eyes in their turn.'—*Bina:* 'two at a time.'

509. *In statione:* 'on guard as sentinels.'

510. *Iö:* the accusative, declined like *Dido;* see Grammar.

512. *Sinit:* *eam* is understood.—*Cùm sol . . . est:* 'by night.'—The ancient poets generally represent the sun as going round the earth.

513. *Indigno:* 'that did not deserve such treatment.'

519. *Conato queri:* 'endeavoring to utter complaints.'

522. *Inachidas:* 'of her father Inachus.'

523. *Seque externata refugit:* 'and terrified she fled from herself;' i. e. from her own image reflected from the water.

524. *Naïdes:* 'the water nymphs;' her sisters.

531. *Pro. verbis:* instead of words uttered by her lips.—*Littera* 'writing.'

532. *Indicium triste peregit:* 'made the mournful discovery.'

536. *Repertâ:* 'than now when you are found.'

538. *Alto pectore:* 'from the bottom of your breast.'

541. *Nocet esse deum:* 'it adds to my misery that I am immortal.'

543. *Submovet:* *eam patri* is understood.

547. *Phoronidos:* 'of Iö, the granddaughter of Phoroneus.'

549. *Pleïas:* Maia; the brightest of the *Pleiades,* or the seven daughters of Atlas, who, after death, were changed into stars, and placed together in the heavens in the constellation of Taurus, one of the signs of the zodiac. Mercury, called by the Greeks Hermes, was the son of Jupiter and Maia, and, though the messenger of the other gods, he was always ranked among the most illustrious of the heathen deities; and was the patron of orators, travellers, merchants, and thieves.—*Leto det:* 'that he should kill.'

550. *Alas pedibus:* Mercury was always represented with wings on his feet, called *talaria;* a cap with wings on his head, called *petăsus;* and a rod or wand, called *caduceus;* around which were entwined two serpents. Mercury is said to have received this rod of Apollo, in exchange for a lyre, of which he was the inventor: he always made

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use of it in conducting the souls of the dead to the infernal regions, and he had the power of lulling persons to sleep with it, and even of raising the dead to life.

551. *Sumpsisse:* 'while he was placing.'

555. *Hâc: virgâ* is understood.

556. *Dum venit, abductas:* 'stolen as he passes along.'—*Structis:* 'joined together.'

557. *Voce novâ:* 'with the sound of this new instrument.'—*Junonius:* 'placed there by Juno.'

561. *Atlantiades:* 'the grandson of Atlas.'

562. *Detinuit diem:* 'beguiled the time.'

563. *Lumina: Argi* is understood.

568. *Talia dicturus:* while he is about to relate the history of the pipe.—*Cyllenius:* Mercury, who derives this name from Cyllene, a mountain in Arcadia, on which he was born.

577. *Volucris suæ:* of the peacock; a bird sacred to Juno.

579. *Exarsit: Juno* is understood.

580. *Horriferam Erinnyn:* 'a dreadful Fury,' by which she was driven frantic over the earth.

581. *Pellicis Argolicæ:* 'of her Grecian rival.'

583. *Ultimus: finis* is understood.

585. *Resupino ardua collo:* 'raising her head high above her neck.'

589. *Ille:* Jupiter.

593. *Ut lenita dea est:* 'when Juno was appeased.'—*illa:* Iö.

597. *Dilapsa:* 'disappearing.'—*Absumitur:* 'is changed.'

599. *Officioque . . . duorum:* 'and the nymph satisfied with the service of two feet.'

600. *Erigitur:* 'stands erect.'

601. *Intermissa:* 'long disused.'

602. *Linigerâ:* 'clothed in linen.' Iö is worshipped by the Egyptians as Isis, whose priests wear linen robes.

BOOK II.

Phaethontis Mors. Phaëthon was the son of Phœbus and Clymĕne, one of the Oceanides. Proud of his birth, and distinguished by the favor of Venus, who had confided one of her temples to his care, he often boasted of these honors before Epaphus, the son of Jupiter and Iö, and arrogantly assumed the superiority over him. In one of the contentions between them, Epaphus, to humble the pride of his companion, denied his divine origin, and charged Clymĕne with deception in representing Phœbus as his father. Stung with the insult, Phaëthon hastened to his mother, who, in order to convince him of her veracity, and of his descent from the god of day,

advised him to appeal to Phœbus himself, and to repair immediately to his palace. The advice was joyfully received by her son, and in the following history, Ovid relates the result of his journey.

1. *Alta:* 'raised high.'

2. *Pyropo:* the pyropus, or carbuncle, is a precious stone of a flame color.

5. *Materiem:* 'the materials.'—*Opus:* 'the workmanship.' *Mulciber*, a name of Vulcan, the god of fire and of smiths, and the son of Jupiter and Juno, or, according to the opinion of others, of Juno alone. Soon after he was born, it is said, he was kicked down from Olympus by Jupiter, and broke one of his legs in the fall. From this accident he never wholly recovered, so that lameness was added to the other deformities of his person. The island of Lemnos is said to have been the place of his residence during his continuance on earth; but his forges, at which the thunderbolts of Jupiter were fabricated, are always placed by the poets under Ætna, a mountain in the Island of Sicily, celebrated for its volcanic eruptions. Through the kind offices of Bacchus, Vulcan was at length reconciled to his father: he returned to heaven, and became the husband of Venus.

8. *Unda:* i. e. the representation of the ocean carved on the folding doors.

9. *Proteaque ambiguum:* 'and the changeful Proteus.' Proteus was the son of Oceanus and Tethys. He was a sea deity, celebrated for his knowledge of futurity, and for the power which he possessed of assuming whatsoever shape he pleased.

10. *Ægæona:* 'Ægæon;' or, as he is more frequently called, Briareus, the son of Cœlus and Terra, a gigantic sea deity, having a hundred hands and fifty heads.

11. *Dorida:* Doris was the daughter of Oceanus and Tethys; and the mother of the sea-nymphs, called *Nereïdes*, from their father Nereus.

14. *Qualem:* sc. *habent faciem talem;* 'but they have such a face, as.'

18. *Signa sex:* 'six of the twelve signs of the zodiac.'

19. *Acclivo limite:* 'by an ascending path.'

20. *Dubitati:* Epaphus had raised this doubt.

21. *Ad patrios . . . vultus:* 'he goes into the presence of his father.'

26. *Spatiis æqualibus:* 'at equal distances from each other.'

27. *Florente:* 'of flowers.'

30. *Canos hirsuta capillos:* 'rough with hoary hair.'

31. *Loco medius:* 'in the middle.'

36. *Si das . . . usum:* 'if you will allow me to call you by the name of father.'

38. *Errorem:* 'uncertainty.'

40. *Deposuit radios:* Phœbus laid aside the crown of rays, with which his head was encircled, and which, by its brightness, had prevented Phaëthon from coming near him.

41. *Nec tu . . . es:* the construction is, *nec tu dignus es negari esse meus* filius.

42 *Veros edidit ortus:* 'declared your true descent.'

45. *Dis juranda:* 'by which the gods are accustomed to swear. —*Palus:* i. e. the Styx.

47. *In diem:* 'for one day.'

55. *Non est mortale:* 'is not allowed to mortals;' i. e. is beyond their powers.

57. *Placeat sibi:* 'may think highly of his own power.'

58. *Quisquam. superûm* is understood.

62. *Prima via:* 'the first part of the way.' This description of the path of the sun, though distinguished by its poetical beauty, is founded on the erroneous opinion that the sun revolves round the earth, instead of the earth round the sun.

64. *Unde . . . timor:* the construction is, *unde timor sæpe fit mihi ipsi videre mare et terras.*

67. *Subjectis:* 'lying below.'

68. *Ne ferar in præceps:* 'least I should fall headlong.'—*Tethys:* the daughter of Cœlus and Terra, and the wife of Oceanus. She was the greatest of the sea-goddesses, and hence her name is often used to express the sea itself. As the sun, when he sets, appears to fall into the sea, she was said always to receive Phœbus at the end of his daily journey.

69. *Rapitur:* 'is hurried round.'

73. *Finge datos currus:* 'suppose the chariot given to you.'

77. *Formas ferarum:* i. e. the forms of wild beasts in the zodiac, as the signs Taurus, Leo, Scorpio, and Cancer.

79. *Adversi:* 'opposing; threatening.'

80. *Hæmonios arcus:* i. e. the sign Sagittarius. This constellation received its name from Chiron, one of the Centaurs, a people inhabiting a part of Hæmonia or Thessaly, and described as being half men and half horses. The origin of these imaginary monsters appears to be easily traced. The ancient Thessalians, having discovered the art of taming horses, were seen at a distance by some of their neighbors, mounted on horseback; and appearing to them as though their bodies were connected with the bodies of their horses, they were immediately converted into monsters, and called Centaurs. Hercules is said to have destroyed the greater part of the Centaurs, and among them Chiron, who had been his preceptor, and who was renowned for his skill in shooting, music, botany, and medicine. Having undesignedly struck him with a poisoned arrow in his knee, the pain occasioned by the wound was so excruciating, that the Centaur entreated Jupiter to put an end to his agonies by terminating his existence. The god granted his request, and placed him, after his death, among the constellations of the zodiac, under the name of Sagittarius, or the Bowman.

82. *Scorpion:* in the accusative; sc. *per;* 'by the Scorpion.'—*Aliter:* 'differently,' i. e. not as the Scorpion does.

83. *Nec tibi in promptu est:* 'nor is it easy for you.'

90. *Timendo:* 'by my fears' for your safety.

97. *Quod . . . pœna:* 'which, by its true name, is a punishment.

102. *Ille:* i. e. Phaëthon.

104. *Quâ licuit:* 'as long as he was able.'

106. *Summæ curvatura rotæ:* 'the rim of each wheel.'

107. *Radiorum ordo:* 'the range of spokes' in the wheel.

109. *Repercusso Phœbo:* 'by reflecting the sun.'

114. *Lucifer:* the name given to the planet Venus, when the morning star. It is the last star that disappears when the sun rises. Venus is called Hesperus, when it is the evening star, and is then the first star that appears after sunset.

116. *Extremæ:* 'of the fading.'—*Velut:* 'ready.'

117. *Horis:* the three Hours, daughters of Jupiter and Themis, to whose care the horses of the sun were intrusted.

122. *Fecit patientia:* 'and made his face capable of enduring.'

123. *Luctûs:* 'of his future sorrow.'

128. *Nec tibi . . . arcus:* the construction is, *nec via per quinque arcus directos placeat tibi.*—*Arcus:* the five imaginary circles, which divide the zones from each other.

130. *Zonarum . . . fine:* 'contained within the limits of three zones.' Most of the stars which form the constellations of the zodiac are within the torrid zone; but a few are on the borders of the temperate zones.

134. *Preme:* 'keep too low.'

137. *Neu te dexterior:* sc. *rota;* 'let not the right wheel.'—*In Anguem:* 'to the Serpent;' which is up near the North pole.

138. *Ad Aram:* 'to the Altar;' which is near the South pole. The gods are supposed to have transferred to the heavens the altar on which they first entered into a confederacy against the Titans.

142. *Libera:* 'allowable; optional.'

143. *Poscimur:* 'we are called for;' i. e. our light is wanted.

154. *Repagula:* 'the bars,' or opposing barriers, to prevent the horses from starting before the exact time.

155. *Nepotis:* 'of her grandson.' Tethys was the mother of Clymĕne.

156. *Facta est . . . mundi:* 'the scope of the vast heavens was laid open before them.'

160. *Cognoscere:* 'to feel.'

164. *Sic onere . . . inani:* the construction is, *sic currus dat saltus in aĕra vacuos assueto onere, succutiturque altè, estque similis inani* currui.

167. *Spatium:* 'path.'—*Quo priùs:* 'in which they did before.'

170. *Triones:* the seven bright stars in the constellation Ursa Major, which are now called Charles's Wain, near the North pole.

175. *Boöte:* Boötes, a constellation near Ursa Major.

176. *Tua plaustra:* i. e. the Triones, which appear as a wagon, and which Böotes is said to drive.

182. *Valuisse rogando:* 'that he prevailed over his father by his entreaties.'

183. *Meropis dici cupiens:* 'wishing to be called the son of Merops;' i. e. the husband of Clymĕne, a king of the island of Cos, who was changed into the constellation of the Eagle.—*Ita fertur . . . reliquit:* the construction is, *ita fertur, ut pinus* vel navis *acta præcipiti Boreâ,*

cui suus rector remisit victa fræna aut gubernaculum, *quam* navem *reliquit dis votisque.*

192. *Vario:* 'diversified by various constellations.'—*Miracula* 'monsters;' i. e. strange and fearful objects.

195. *Scorpios:* 'the Scorpion;' one of the constellations of the zodiac; the Greek nominative.—*Flexis:* 'extended around.'

198. *Vulnera . . . cuspide:* 'threatening to inflict wounds upon him with the sting in his crooked tail.'

202. *Impetus:* 'their fury.'

205. *Summa:* 'the highest regions.'

209. *Ut quæque altissima:* 'the highest parts of the earth in succession.'

216. *Athos:* a lofty mountain of Macedonia, now called Monte Santo, and inhabited by nearly four thousand monks.—*Taurusque Cilix:* 'and Cilician Taurus;' a range of mountains in Asia.—*Tmolus:* a mountain of Lydia, now called Bouzdag.—*Œte:* a mountain between Thessaly and Macedonia; its modern name is Banina.

217. *Ide:* 'Ida;' a celebrated mountain of Phrygia, near Troy.

218. *Helicon:* a mountain of Bœotia, (now called Zagaro-Vouni,) sacred to Apollo and the Muses. The epithet *virgineus* is applied to it, because it was sacred to the Muses, who were all virgins. At its foot were the celebrated fountains Aganippe and Hippocrēne.—*Nondum Œagrius Hæmos:* 'Hæmus, not yet called Œagrian;' after the name of Œăgrus, or Œăger, a king of Thrace; or probably after the name of Orpheus, his son, who was murdered on this mountain, which is between Thrace and Thessaly.

219. *In immensum:* 'with fury; to a vast height.'—*Geminatis ignibus:* i. e. with his own fire, and with the fire from the chariot of the sun.—*Ætne:* a burning mountain in Sicily.

220. *Parnassus:* a mountain in Phocis.—*Eryx:* a mountain in Sicily, which received its name from Eryx, a son of Butes and Venus, who was buried on it; its modern name is Giuliano.—*Cynthus:* a mountain of Delos.—*Othrys:* a chain of mountains in Thessaly, the residence of the Centaurs.

221. *Rhodope:* a mountain of Thrace, covered with perpetual snows. It is said to have received its name from Rhodope, the wife of Hæmus, whom Juno changed into this mountain for professing to vie with her in beauty.—*Mimas:* a mountain of Asia Minor.

222. *Dindyma:* a mountain of Phrygia, sacred to Cybĕle.—*Mycăle:* a mountain and city of Asia Minor.—*Cithæron:* a mountain of Bœotia, sacred to Bacchus, Jupiter, and the Muses.

223. *Caucăsus:* an immense chain of mountains between the Euxine and Caspian seas.

224. *Ossaque:* Ossa, Pindus and Olympus are mountains in Thessaly. Let it be remembered that there are four other mountains named Olympus, besides this in *Thessaly*, sacred to Apollo and the Muses: viz. one in *Mysia;* one in *Elis;* one in *Arcadia;* and another in the island of *Cyprus.*

225. *Alpes:* 'the Alps;' which separate Italy from France.—*Apenninus:* 'the Apennines;' a range of mountains dividing Italy into two parts.

234. *In corpora summa vocato:* 'being drawn by the heat to the exterior of the body.'

235. *Æthiopum:* 'of the Æthiopians;' Æthiopia is a hot country of Africa.

236. *Libye:* 'Libya;' a dry and barren country of Africa.

238. *Dircen:* 'Dirce;' a fountain near Thebes, which took its name from Dirce, the wife of Lycus, a king of Thebes.

239. *Argos . . . undas:* 'Argos bewails the loss of Amymōne, and Ephўra (Corinth) the waters of Pirēne.' The verse may be scanned thus:

Argos A|mymo|nen Ephy|re Pi|renidas | undas.

Amymōne is a fountain and rivulet in the Peloponnesus, so called from a daughter of Eurōpa and Danăus, who was said to have been transformed into it. Pirēne is a fountain near Corinth, sacred to the Muses.

240. *Nec sortita . . . manent:* the construction is, *nec flumina manent tuta*, quæ *sortita* sunt *ripas distantes loco.*

241. *Tanaïs:* a large river, which separates Asia from Europe, now called the Don.

242. *Peneos:* the Peneus of Thessaly.—*Caïcus:* a river of Mysia, which rises at Teuthrania or Teutharntia.

243. *Ismenos:* a river of Bœotia, which took its name from Ismenus, a son of Apollo and the nymph Melia.—*Erymantho:* 'Erymanthus;' a river of Phocis; near it were a town and mountain of the same name.

244. *Xanthus:* a river of Troas, sometimes called Scamander. During the Trojan war, this river was set on fire by Vulcan, at the request of Venus.—*Lycormas:* a river of Ætolia, called also Evēnus, the sands of which resembled gold.

245. *Mæandros:* 'the Meander;' a river of Phrygia, which is said to have six hundred windings or turnings.—*Undis:* 'streams.'

246. *Melas:* a river of Mygdonia, a province of Macedonia near Thrace. There were several rivers of this name.—*Eurotas:* a river near the promontory Tænărus in Laconia. It received its name from Eurōtas, a king of Sparta, the son of Lelex.

247. *Euphrates:* a large, rapid, and celebrated river of Mesopotamia, which flowed through the middle of the city of Babylon.—*Orontes:* a river of Syria, now called Asia.

248. *Thermodon:* a rapid river of Cappadocia.—*Ganges:* the largest and most celebrated river in India.—*Phasis:* a river of Colchis, now called Faoz.—*Ister:* the largest river of Europe, called by the moderns the Danube.

249. *Alpheos:* a river of Arcadia in the Peloponnesus.—*Spercheïdes:* 'of Spercheus;' a river of Thessaly.

250. *Tagus:* a river of Spain celebrated for its golden sands; its modern name is Tajo.

251. *Quæ Mæonias . . . ripas:* 'which make famous the rivers of Mœonia [Lydia] with their songs.'

252. *Fluminea volucres:* i. e. swans, which were said to be numerous on the banks of the Caÿster.

253. *Nilus:* 'the Nile;' a large river of Africa, which received its

name from Nilus, a king of Thebes. The source of this celebrated river, though it was for ages a subject of inquiry, remained unknown till a few years since; when the traveller Bruce is said to have discovered it. It is now ascertained that it takes its rise in Abyssinia, and after flowing through Abex, Nubia, and Egypt, it empties itself by seven mouths or channels into the Mediterranean sea, near the city Alexandria. The Nile annually overflows its banks about the latter end of May, and for four months the country of Egypt is covered with its waters. This inundation is said to be occasioned by the periodical rains which fall when the sun is vertical in Ethiopia in the months of April and May; and though it is sometimes dangerous and desolating in its consequences when the rise of the waters is excessive, it is in general attended with the most beneficial effects, fertilizing the lands, and enriching the natives.

255. *Vacant:* 'are destitute' of water.

256. *Ismarios:* sc. *amnes;* i. e. the Thracian rivers. Ismarus was a mountain of Thrace, near the rivers Strymon and Hebrus, or, as it is now called, Mariza.

257. *Hesperiosque amnes:* 'and the rivers in the west.'—*Rhenum:* 'the Rhine;' a large river of Europe, which divides Germany from Gaul.—*Rhodănum:* 'the Rhone;' a rapid river in Gaul.—*Padum:* 'the Po;' a river of Italy, sometimes called Eridănus.

258. *Cui:* 'to which river,' i. e. to Rome, which is built on the Tyber.—*Rerum potentia:* 'the sovereignty of the world.' The Tyber rises in the Apennines, and after running through the midst of Rome, falls into the Tyrrhene sea.

260. *Conjuge:* i. e. Proserpine.

263. *Cycladas:* 'the Cyclădes;' a cluster of about fifty islands in the Ægean sea. They are so called from κύκλος, a circle, on account of their circular position.

267. *Fama est:* 'it is said.'

278. *Si placet hoc, meruique:* 'if you approve of my destruction, and if I have deserved it.'

279. *Liceat periturae:* sc. *mihi;* 'may it be allowed me, if I must perish by fire.'

280. *Auctore:* 'by the greatness of its author,' i. e. by its proceeding from you.

284. *Fructus:* 'rewards.' *Honorem:* 'honorable recompense.'

286. *Exerceor:* 'am harassed.'

289. *Fac:* 'suppose.'

290. *Quid meruit frater?:* 'what has your brother Neptune deserved?'

296. *Axem:* 'the heavens;' which the mountain Atlas was supposed to support.

299. *Rerum summae:* 'the safety of the universe.'

302. *Manibus:* 'to the shades,' i. e. the departed spirits in the regions of Pluto.

303. *Superos testatus:* 'having called the gods to witness.' Jupiter wished to justify his conduct in destroying the youth, and especially to Apollo.

304. *Dederat:* sc. *Phaëthonti:* 'had given up to Phaëthon.

312. *Ignibus:* i. e. *fulminibus.*

313. *In contraria:* 'in a direction opposite' to that in which they were previously going.

321. *Etsi:* *quæ* is understood before *etsi.*

322. *Quem:* Phaëthon.—*Orbe:* 'part of the earth.'

324. *Hesperiæ:* 'of Hesperia;' a Greek name of Italy, and a Latin name of Spain, derived from Hesper or Vesper, the setting sun, and applied to these countries, because the one was situated to the west of Greece, and the other to the west of Rome.—*Trefidâ flammâ:* 'from the forked lightning.'

329. *Credimus:* 'we may credit the tradition.'

338. *Aperto:* 'naked.'

339. *Heliades:* 'the daughters of Phœbus and Clymĕne;' the sisters of Phaëthon; their names were *Phaëthusa, Lampetie,* and *Phœbe.*

340. *Cæsæ pectora:* sc. *secundum;* 'beating their breasts.'

343. *Luna . . . orbem:* 'the moon had four times appeared quite round, as a full moon;' i. e. four months had passed.

344. *Morem fecerat:* 'had made their lamentations habitual.'

348. *Subitâ:* 'suddenly growing from her feet.'

350. *Tertia:* 'the third sister,' Phœbe.

352. *Impetus:* 'frenzy.'

361. *Electra:* 'amber;' which was supposed to be a gum exuding from certain trees; its origin, however, is uncertain; it is by some considered as a mineral production.

Invidiæ Domus. Mercury, having fallen in love with *Herse,* the most beautiful of the daughters of Cecrops, king of Athens, hired her sister *Aglauros,* for a large sum of money, to aid his suit. Minerva, indignant at the mercenary disposition of *Aglauros,* inspired her with envy at the good fortune of her sister; and thus induced her to prevent Mercury from seeing *Herse.* Mercury, in revenge, converted *Aglauros* into a stone. The description of the abode of Envy, to whom Minerva repairs, is highly poetical.

364. *Petit:* *Minerva* is understood.—*Vallibus:* 'recesses.'

366. *Ignavi:* 'sluggish;' having a tendency to make men dispirited and listless.

368. *Virago:* i. e. Pallas or Minerva. This deity was the daughter of Jupiter, and is said to have sprung from his brain arrayed in complete armor. Hence she was considered as the goddess of war; though the superior wisdom which she manifested in the councils of the gods, and the various kinds of knowledge which she communicated to mankind, caused her to be regarded also as the goddess of wisdom and of all the liberal arts and sciences.

370. *Extremâ cuspide:* 'with the end of her spear.'

377. *Vultum . . . duxit:* 'the construction is, *que ad vultum* Minervæ *duxit ima suspiria.* Envy was troubled at seeing the lovely countenance of the goddess.

379. *Nusquam recta acies:* 'She never looks direct upon one.' Envy always sees things awry.

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381. *Quem:* 'the smile which.'

383. *Ingratos: sibi* is understood.

384. *Carpit . . . unâ:* 'she torments and is tormented at the same time.'

386. *Tritonia:* a name applied to Minerva from Tritonis, a river of Africa, near which she had a temple.

387. *Cecropis:* 'of Cecrops;' a native of Egypt, who settled in Attica about 1556 years before the Christian era, where he founded Athens, and formed the savage tribes of Cecropia into a civilized state. He is said to have introduced the worship of the pagan deities into Greece. Cecrops at his decease left three daughters, Aglauros, Herse, and Pandrŏsos.

389. *Et impressâ . . . hastâ:* 'and pushed her spear against the ground,' i. e. in order to show her disgust and to hasten her flight.

391. *Successurum:* 'the success:' this participle may agree with *mandatum*, or some other word understood. She was obliged to obey Minerva.

397. *Tritonida arcem:* i. e. the citadel of Athens dedicated to Pallas.

BOOK III.

Cadmus was the son of Agēnor, king of Phœnicia. Jupiter, having transformed himself into a bull, prevailed on Europa, the sister of this prince, to get on his back, and immediately plunging into the sea, he carried her across it into Crete. Agēnor, ignorant of the fate of his daughter, and disconsolate at her loss, ordered Cadmus to go in search of Europa; with a command not to return to Phœnicia till he had found her. The pursuit of Cadmus was fruitless. He could hear no tidings of his sister, and not daring to return to his native land without her, he resolved to consult the oracle of Apollo at Delphi, that he might know in what part of the earth to fix his abode.

The oracle directed him to follow a heifer, which was described to him, and wherever she should lie down, there to build a city, and to call the country Bœotia. Cadmus soon found the heifer, and put himself under her guidance; she at length lay down near the banks of the river Cephīsus, where he prepared to commence the city according to the directions of the oracle. Here the present account begins. The spot is a little north of Attica. Cadmus is supposed to have come into Greece A. C. 1493, and to have brought with him the use of letters, and the worship of many of the Egyptian and Phœnician divinities.

1. *Agit grates:* Cadmus gives thanks to Apollo for the successful commencement of his enterprise, and sends his attendants to bring pure water, that he may offer a libation.

5. *Violata:* 'profaned;' the wood being sacred to Mars.

9. *Martius:* 'dedicated to Mars.'—*Auro:* i. e. with scales shining like gold.

12. *Tyrii . . . profecti*: 'the Phœnicians.' Tyre was a city of Phœnicia.

20. *Ac . . . erectus*: sc. *sui corporis*; 'and being elevated more than half his length into the air.'

22. *Totum*: sc. *serpentem*; i. e. the constellation of the Serpent, which is between the two Bears.

29. *Vestigat*: 'seeks by their tracks.'

36. *Molarem*: 'a stone as big as a millstone.'

40. *Loricæ . . . modo*: 'as with a coat of mail.'

43. *Lentæ*: 'flexible.'

49. *Solitas . . . recens*: 'to his usual fierceness was added the recent wound.'

55. *Rectior exit*: 'he unfolds himself straighter.'

57. *Proturbat*: 'bears down.'

65. *Dabat retro*: 'he drew back.'—*Plagam . . . arcebat*: 'and prevented the stroke from piercing very deeply by shrinking from it.'

68. *Eunti*: sc. *serpenti*; 'the serpent retreating.'

71. *Sua robora*: 'that its trunk.'

72. *Dum . . . hostis*: 'whilst the victor is contemplating the vast size of his vanquished foe.'

73. *Promptum*: 'easy.'

74. *Unde*: 'whence' it proceeded.

75. *Spectabere serpens*: Cadmus was afterwards changed into a serpent, together with his wife Hermiŏne.

79. *Motæ*: 'ploughed.'

80. *Vipereos*: 'of the serpent he had slain.'

81. *Presso*: 'held down.'

82. *Mortalia*: 'of men.'

83. *Fide majus*: 'a wonder beyond belief.'

84. *Primaque . . . hastæ*: 'and first appeared from the furrows the points of the spears.'

85. *Tegmina capitum*: 'helmets.'

88. *Tolluntur*: 'are lifted up.' In the Roman theatres the curtain before the stage was not drawn up at the commencement of a performance, according to the present practice; but the stage was laid open to the view of the audience by letting the curtain fall down on it. When, therefore, it was again drawn up at the conclusion of an act, the heads of the figures painted on it became visible first, and the other parts of the paintings were gradually raised and exhibited to view. See Virgil, Geor. III. 25. *Purpurea intexti tollant aulæa Britanni.*

91. *Imo margine*: 'the edge of the stage.'

96. *Jaculo cadit*: the one who had just advised Cadmus not to fight, having smitten one of his newborn brothers, falls himself by a dart thrown from a distance.

99. *Suo Marte*: 'in fight with each other.'

100. *Subiti*: 'suddenly born.'

102. *Matrem*: i. e. the earth.

103. *Quinque superstitibus*: the ablative absolute.

105. *Fidem*: 'a promise.'

106. *Sidonius hospes:* Cadmus, 'the Sidonian stranger.' Sidon was the capital of Phœnicia.

107. *Urbem:* i. e. Thebes; the capital of Bœotia.

109. *Soceri tibi:* 'your father and mother in law.' Cadmus, after he settled in Greece, married Hermiŏne, who was said to be the daughter of Mars and Venus.

Mars was the son of Jupiter and Juno. He was worshipped by the Romans, and in some parts of Greece, as the god of armies and war. Venus was the goddess of beauty, pleasure, and love, and the most beautiful of all the goddesses. Venus is said to have sprung from the froth of the sea, near the island of Cyprus. Having displeased Jupiter soon after he was carried to heaven, he offered her in marriage to the ugly and deformed Vulcan, whom she was compelled to marry. Cupid and Hymen were her children, as well as the Graces and the hero Æneas. The history of Venus, like that of the heathen deities in general, is little more than a disgusting history of licentiousness and crimes; yet her worship was once universally established in the Greek and Roman empires. The places, in which she was most particularly honored, were Amăthus, Cythēra, and Paphos.

112. *Hos quoque jam juvenes:* 'and these too now grown up.'—*Sed, scilicet, . . . debet:* this sentence appears to be a translation of a celebrated saying of the philosopher Solon to Crœsus, a powerful and opulent monarch of Lydia. This prince, boasting before Solon of his prosperity and happiness, was reminded by him, that the instability of human affairs was such, that *no man could properly be called happy before the day of his death.* Soon after his interview with the philosopher, Crœsus was taken captive by Cyrus, king of Persia, and condemned to be burnt. When placed on the pile, the unfortunate prince remembered the words of Solon, and with a piercing cry thrice repeated his name. This involuntary exclamation saved his life. Cyrus ordered him to be taken from the pile, and having heard the history of his conversation with Solon, set him at liberty, and made him one of his most intimate friends.

115. *Nepos:* i. e. Actæon, the son of Aristæus and Autonŏe, the daughter of Cadmus. Aristæus was the son of Apollo and the nymph Cyrēne, and is said to have taught mankind the cultivation of olives and the management of bees.

116. *Aliena:* 'not his own.'

118. *Fortunæ crimen:* 'an unintentional crime.' Actæon, when engaged in the sports of the field, accidentally came to a fountain, where Diana and her attendants were bathing, and was immediately changed by the enraged goddess into a stag.

120. *Dat:* sc. *Diana.*—*Sparso:* 'sprinkled' with the water of the fountain.

129. *Non sua:* 'not natural to him.'

135. *Quosque . . . est:* 'and others which it would take too long to enumerate.'

138. *Fugit:* *per loca,* understood.

142. *Melanchætes, Theridamas, Oresitrophus:* the names of Actæon's dogs.

145. *Anticipata est:* 'was shortened.'

147. *Vulneribus:* 'for inflicting wounds.'—*Sonumque . . . habet.* the construction is, *habetque sonum,* qui, *etsi non* sit sonus *hominis, tamen* est sonus, *quem cervus non possit edere.*

155. *Abesse:* 'that he is absent.'

156. *Nec capere:* 'that he does not enjoy.'

161. *Hunc:* i. e. Acœtes.—*Pentheus:* he was the son of Echīon and Agăve, the daughter of Cadmus. When Bacchus, in his infancy, came to Thebes, Pentheus, at that time the sovereign of the city, prohibited his subjects from offering adoration to him; and while the Theban women were celebrating his orgies, he ordered Bacchus himself to be brought before him. His servants, however, were either unable or unwilling to execute this command, and instead of the god, they brought to him Acœtes, one of his attendants. Enraged by this disappointment, he resolved to go himself to the place where the worshippers of Bacchus were assembled, and after having gratified his curiosity by witnessing the celebration of their rites, to order their immediate destruction. The Bacchanals, when Pentheus arrived among them, had reached the height of their frenzy, and as soon as they perceived his approach, they rushed upon him and tore him to pieces. His own mother is said to have been the first who attacked him.

165. *Morisque . . . frequentes:* 'and why you frequent these new-fashioned religious rites.'

171. *Ducere:* 'to draw out.'

177. *Addidici regimen . . . flectere:* 'I learned to manage the steering.'—*Carinæ:* 'of my boat.'

178. *Oleniæ . . . capellæ:* 'of the goat of Olĕnum,' a constellation in the heavens, supposed to be the goat Amalthæa, which fed Jupiter with milk, in his infancy, near Olĕnum, a town of the Peloponnēsus, and which was rewarded by him with a place among the stars.—*Sidus:* 'constellation.'

179. *Taygeten:* 'Taўgĕte,' one of the Pleiădes.—*Hyadas:* 'the Hyădes,' five daughters of Atlas, whom Jupiter, in compassion for their excessive grief for their brother Hyas, changed into stars, and placed in the constellation of Taurus.

181. *Diæ:* 'of Dia' or Chios, an island in the Ægean sea between Lesbos and Samos. There were several towns of this name.

183. *Innitor:* 'stand on.'

185. *Laticesque . . . admoneo:* 'and I order my men to take in fresh water.'

187. *Quid aura . . . promittat:* 'what kind of weather I may expect.'

198. *His:* 'to these;' i. e. to my companions who have taken you.

201. *Proræ tutela:* 'the pilot.'

202. *Modum:* 'measured stroke.'

203. *Animorum hortator Epopeus:* 'Epōpeus, the cheerer of the rowers' spirits.'

205. *Hanc pinum:* 'this vessel.'—*Violari:* 'to suffer harm.'

206. *Mihi:* 'is mine.'

207. *Inque aditu obsisto:* 'and I oppose them as they are entering the vessel.'

210. *Dum resto:* 'whilst I oppose.'—*Juvenili guttura pugno rupit:* 'he smote me violently in the throat, with his youthful fist.'

213. *Bacchus:* the son of Jupiter and Semĕle, the daughter of Cadmus and Hermiŏne. Through the artful persuasions of Juno, who, to effect the destruction of her rival, had disguised herself as an aged nurse, Semĕle requested Jupiter to appear before her in the same splendor with which he was accustomed to appear before Juno. The father of the gods, having previously sworn by the Stygian waves to give her whatsoever she should ask, was constrained to comply with her request; and although he endeavored to lessen the terrors of his dignity, the daughter of Cadmus was unable to bear the shock of his appearance, and was reduced to ashes in his presence. Her child, however, was saved from destruction. Jupiter intrusted him to the care of Silĕnus and the nymphs in the island of Naxos, one of the Cyclădes. As Bacchus first invented the art of making wine, he was considered as the god of wine, and of drinkers. He is generally represented as holding in his hand, instead of a sceptre, a thyrsus, or small lance covered with ivy and vine leaves. The worship of this deity was conducted in the wildest and most licentious manner. His worshippers, clothed in the skins of tigers, or of panthers, crowned with garlands of ivy, the vine, or the fir, and carrying lighted torches in their hands, ran about in the open air in all the wildness of frenzy, shouting, 'Evoë Evan,' or 'Good Son;' a name given by Jupiter to Bacchus, for the intrepid bravery which he manifested on his behalf in the war with the Giants. These rites, which were celebrated principally in Greece, were called *Dionysia*, *Bacchanalia*, *Trietria*, or *Orgies*.

214. *Solutus:* 'dissipated.'

216. *Quâ ope:* 'by what means.'

219. *Terrâ sistĕre petitâ:* 'you shall be landed on the shore you wish.'

220. *Liber:* a name given to Bacchus, because he delivered from slavery several cities in Bœotia.

222. *Fallaces:* sc. *nautæ;* 'the treacherous mariners.'

224. *Dextrâ lintea danti:* 'sailing to the right.'

229. *Artis:* i. e. of the steering.

233. *Petit diversa:* 'he steers in a different direction.'

242. *Præsentior:* i. e. more able to discover a falsehood; or more ready to avenge one.

243. *Tam me . . . fide:* 'that what I relate is as true as it is incredible.'

246. *Remorum . . . perstant:* 'persist in plying the oars.'

247. *Deducunt:* 'they unfurl.'

248. *Hederæ:* 'ivy;' this evergreen plant is said to have been dedicated to Bacchus, as an emblem of his perpetual youth.

249. *Gravidis corymbis:* 'with heavy clusters of ivy-berries.'

250. *Racemiferis uvis:* 'with bunches of grapes.'—*Frontem:* see Adam's Lat. Gr. Rule VII. Obs. 3.

253. *Pantherarum*: 'of panthers.' The panther, lynx, and tiger were sacred to Bacchus.

254. *Exsiluêre*: 'leaped overboard.'

256. *Corpore depresso*: 'his body being flattened.'—*Et spinæ . . . incipit*: 'and begins to be curved as to his back.' He was changed into a dolphin.

258. *Loquenti*: 'while he was speaking.'

260. *Obstantes*: 'entangled.'

261. *In spatium . . . vidit*: 'perceived his hands to contract.'

263. *Dare brachia*: 'to lay hold on.'

265. *Falcata . . . est*: 'and the extreme part of his tail is hooked.'

267. *Dividuæ lunæ*: 'of the new moon,' which, being in the form of a crescent, appears as though its extreme parts were 'separated. from each other.

272. *Restabam solus*: all the others were changed into dolphins.—*Pavidum*: *me* is understood.

273. *Vixque meum*: 'and scarcely myself,' i. e. almost senseless.

275. *Baccheïa sacra frequento*: 'I celebrate the sacred rites of Bacchus.'

Here ends the story of Acœtes, which he told to Pentheus. The indignation of Pentheus, however, was unabated. He ordered Acœtes to be put to death; and went in person to punish those who were celebrating the rites of Bacchus on Mount Cithæron; where he was torn in pieces by the infuriated females.

BOOK IV.

The following story of Pyrămus and Thisbe affords an affecting illustration of the usual consequences of young persons acting in opposition to parental authority.

4. *Coctilibus*: 'built with bricks' and mortar.—*Urbem*: Babylon.—*Semiramis*, a celebrated queen of Assyria, who flourished about 1960 years before the Christian era. As soon as she was born, she was exposed by her mother in a desert, in which destitute situation she was discovered by Simmas, a shepherd, who saved her from perishing, and brought her up as his own child. Having married Menones, the governor of Ninĕveh, she was present with her husband at the siege of Bactra, where her beauty and talents so much attracted the admiration of Ninus, the son of Belus, and the first king of Assyria, that he resolved to make her his queen. Menones at first refused to give up his wife, but dreading the resentment of the king, he at length destroyed himself, and Semirămis immediately became the consort of Ninus. But even this elevated station could not satisfy her boundless ambition. She soon prevailed on the king to resign his crown to her, and afterwards established herself on his throne by putting him to death. Her reign was, however, distinguished by acts of beneficence

and greatness. Babylon, the capital of her empire, remained for ages a celebrated monument of her magnificence. If not originally built by her, it was so much enlarged and embellished by this queen, that it became the most superb city in the world.

5. *Gradus: amoris* is understood.

7. *Vetuĕre:* 'forbade.'—*Vetare:* 'to prevent; to control.'

8. *Duxerat:* 'it had gotten.'

10. *Vitium:* 'defect;' i. e. the chink in the wall.

16. *Neve sit . . . spatiantibus:* 'that they might not miss each other while wandering.'

17. *Busta Nini:* 'the tomb of Ninus;' an ancient king of the Assyrians.

23. *Suos:* 'her friends.'

25. *Audacem: illam* is understood.

26. *Oblita:* 'besmeared;' from *oblinor*.

32. *Sine ipsâ:* by itself, 'without her.'

33. *Amictus:* 'the veil.'

38. *E quibus:* 'of whom;' i. e. of which lovers.

44. *Timidi est:* 'it is the part of a coward.'—*Optare:* 'merely to wish for.'

47. *Inquit:* 'he says' to the veil.

49. *Traxit: gladium* is understood.

51. *Fistula:* i. e. a leaden pipe in which water is conveyed.

54. *Arborei fœtus:* 'the young mulberries.'

58. *Illa:* i. e. Thisbe.

60. *In arbore formam:* 'the appearance of the tree.'

61. *Hæret:* 'she doubts.'—*An hæc sit:* 'whether it is the same tree, under which she had sat a short time before.

63. *Membra: Pyrami* is understood.

65. *Summum:* 'its surface.'

66. *Suos amores:* 'her lover' Pyramus.

67. *Indignos:* 'that did not deserve' such treatment.

73. *Jacentes:* 'sinking.'

77. *Ebur:* i. e. the ivory scabbard.

78. *In unum hoc:* 'for this single act.'

79. *Hic:* 'love.'—*In vulnera:* 'to kill myself.'

83. *Hoc tamen . . . parentes:* the construction is, *tamen, o multùm miseri parentes, meus illiusque, estote rogati hoc verbis* nostrûm *amborum.* After *meus* understand *parens*.

86. *Componi: eos* is understood before *componi*.

90. *Gemini cruoris:* 'of the blood of us two.'

91. *Aptato . . . sub imum:* 'the point being directed towards the lowest part of her breast.'

92. *Cæde: Pyrami* is understood.

95. *Quodque rogis superest:* 'and their ashes, which remained after their bodies had been burned on the funeral pile.'

Ino et Melicerta. Ino, the daughter of Cadmus, was the nurse of Bacchus, the son of Jupiter and her sister Semĕle. She had married Athămas, the son of Æŏlus, and the king of Thebes. Juno,

being hostile to Ino and to Bacchus, descends to the infernal powers, and excites Tisiphŏne, one of the Furies, to work the destruction of Ino.

97. *Matertera:* 'the aunt' of Bacchus, Ino.

99. *Una:* 'she alone.' For Agăve had lost her son Pentheus; Autonoë had lost Actæon; and Semĕle had perished by Jupiter's lightning.—*Quem:* 'the grief, which.'

100. *Habentem sublimes animos:* 'proud.'

101. *Numine:* i. e. Bacchus, her foster-child.

102. *Secum: ait* is understood.—*De pellice natus:* i. e. Bacchus, 'the son of Semĕle, her rival.'

104. *Nati:* i. e. of Pentheus; who was torn to pieces by his mother and aunt in a fit of madness.

105. *Triplices Minyeïdas:* 'the three daughters of Minyas,' or Mineus, king of Orchomĕnos in Bœotia. Having treated with contempt the divinity of Bacchus, he inspired them with so strong a desire of eating human flesh, that they first killed and afterwards devoured Hippăsus, the son of one of the sisters. They were at length changed by Bacchus into bats. The names of the Mineïdes were Leuconŏe, Leucippe, and Alcithŏe, but Ovid calls the two first Clymĕne and Iris.

108. *Ipse:* Bacchus 'himself.'

110. *Cur non . . . Ino:* 'why should not Ino be filled with frenzy, and in her fury follow the example of her kindred?' These are Juno's reasonings with herself.

113. *Muta silentia:* 'silent and dreary paths.'

115. *Simulacra . . . sepulcris:* 'and the souls of those, whose bodies have received the rites of burial.' The ancients supposed, that if the body remained unburied, the soul was not allowed to pass the river Styx till it had wandered a hundred years on its banks.

117. *Urbem: Plutonis* is understood.

120. *Utque fretum: accipit* is understood.

121. *Nec ulli . . . est:* 'nor is it too small for any number of people.'

124. *Imi:* 'of the infernal.'

125. *Pars alias artes:* 'some practise various trades.' *Pars*, a noun of multitude, is the nominative to *exercent*.

127. *Tantum . . . dabat:* 'so much did she give away to her hatred and passion.'

130. *Cerberus:* a dog, that was said to guard the entrance of the infernal regions, and to give admittance to all the shades of the dead, but to suffer none to return. Cerbĕrus had three heads, and was covered with serpents instead of hair.

131. *Sorores:* i. e. the Furies.

137. *Tityos:* Tityus, a celebrated Giant, who, having insulted Diana, was slain by Apollo, and sent into the infernal regions, where a serpent was continually preying on his liver, and vultures on his bowels, without destroying them.

138. *Tantale:* Tantălus was a son of Jupiter and a king of Lydia. At an entertainment, which he gave to the gods in one of their visits

[illegible] in order to try their divinity, he caused to be set before [illegible] the limbs of his son Pelops, whom he had [illegible]. For this act of impiety he was sent to Tartărus, [illegible] to suffer perpetual hunger and thirst, in the midst of [illegible]. He was placed in a pool of water, which flowed [illegible] whenever he attempted to taste it; and over his head [illegible] with the most delicious fruit, which, though [illegible] he was never able to touch.

[illegible] Sisyphus was a son of Æolus, and the first king of [illegible] for the skill with which he committed [illegible]. After his death, he was sentenced [illegible] a mountain a large stone, which had no [illegible] than it rolled back again into the plain, [illegible] perpetual.

[illegible] was king of Thessaly, and the father of the Centaurs [illegible] his father-in-law, he was despised and [illegible] in compassion to his deserted [illegible] heaven. Here he renewed his crimes, and [illegible] was sent to Tartarus, and tied to a wheel, on [illegible] round.

[illegible] of Danaus, more frequently [illegible] king of Babylon, left his kingdom, at [illegible]. In consequence of [illegible] Danaus left his native land, and, after [illegible] Gelanor, the king of [illegible]. Here he was visited [illegible] he had been informed by [illegible] he was constrained [illegible]. The nuptials were ac[illegible] daughters to murder [illegible] with the exception [illegible] married Lynceus, they all [illegible] them for this barbarous [illegible] condemned to fill a [illegible] by means of drawing out of [illegible].

[illegible] were breth-[illegible]

[illegible] were three: Tisiphone, Alecto, [illegible]

[illegible]

[illegible] the [illegible] of Ino and [illegible]

180. *Monstra*: 'a baneful composition.'

181. *Echidnæ*: 'of the Hydra,' a serpent, which sprung from Echidna, a celebrated monster, half woman and half serpent. This Hydra long infested the neighborhood of Lerna, a lake in the Peloponnēsus; but it was at length killed by Hercules.

185. *Ære cavo*: 'in a brazen kettle.'

188. *Per eundem orbem*: 'in the same circle.'

189. *Ignibus*: sc. *aliis*; she makes a continuous ring of fire.

190. *Jussi potens*: 'having executed the command of Juno.'—*Inania*: 'empty; or shady;' because inhabited by shades, or spirits not having bodies.

191. *Sumptumque . . . anguem*. 'and unlooses the serpent, which she had girded around her body.

196. *Learchum*: 'Learchus.' Athămas and Ino had two sons, Learchus and Melicerta.

201. *Malè sana*: 'distracted.'

203. *Sub*: 'at.'

204. *Hos usus*: 'this service.'

211. *Neptis*: 'of her grandchild.' Ino was the daughter of Hermiŏne, the daughter of Venus.

213. *Cœlo*: i. e. to the power, which Jupiter exercises in heaven.

215. *Ionio immenso*: 'the vast Ionian sea;' a part of the Mediterranean between Sicily and Greece.

216. *Adde*: *eos* is understood.—*Aliqua . . . est*: 'and I have some interest in the sea.'

218. *Grajum nomen*: i. e. Aphrodīte, from ἀφρὸς, froth.

222. *Leucotheēque . . . dixit*: 'and called the god Palæmon, and his mother Leucotheē.' Leucotheē is the correct reading, though commonly written *Leucothoē*.

223. *Agenorides*: Cadmus, 'the son of Agēnor.'

225. *Et ostentis*: 'and with the prodigies.'

247. *Nec verba . . . sufficiunt*: 'nor, as he attempts to speak, has he any words at command.'

260. *Duo sunt*: Hermiŏne is changed into a serpent as well as Cadmus.—*Junctoque volumine*: 'and fold in fold.'

Atlas in montem mutatus. Atlas was king of Mauritania. He had been warned by an oracle against admitting into his palace any of the sons of Jupiter, lest he should thereby be deprived of his kingdom. When, therefore, Perseus, the son of Jupiter and Danăē, weary with travelling and bearing with him the head of the Gorgon which he had slain, sought a shelter for the night, he was refused the rites of hospitality, and driven away haughtily by Atlas. In revenge, Perseus uncovered Medūsa's head, and turned Atlas into a mountain of stone.

273. *Diurnos*: 'of the sun.'

275. *Ultima*: 'the most distant;' i. e. situated the farthest to the west.

276. *Qui . . . equis*: 'which spreads out its waters under the panting steeds of the sun,' i. e. in the west, where they arrive panting and weary from their day's journey.

277. *Axes:* i. e. the chariot of the sun.

279. *Et humum . . . premebant:* 'and no neighboring estates narrowed, or limited his territories.'

284. *Rerum:* 'of great achievements.'

288. *Titulum:* 'the honor.'—*Jove natus:* this prophecy referred to Hercules, by whom these golden apples were afterwards carried away.

292. *Huic:* i. e. to Perseus.

293. *Longe tibi absit:* 'should be of no avail to you' against me.

297. *At quoniam . . . munus:* 'but since my friendship is lightly esteemed by you, receive a favor from me.'

298. *Parte:* 'side.'—*Medusæ ora:* 'the head of Medusa;' which turned into stone every one who looked on it.

299. *Retroversus:* 'turning his face aside;' lest he also should look on the head and be turned into stone.

301. *Juga:* 'ridges.'

305. *Requievit:* 'rested; was supported.' The mountain, which is said to have received its name from Atlas, runs across the desert of Africa. It was said to support the heavens on its summit on account of its immense height, which the ancients thought inaccessible.

306. *Hippotades:* i. e. Æŏlus, 'the grandson of Hippŏtes.'

307. *Admonitor operum:* i. e. who announces the approach of day, and thus calls upon mankind to resume their labors.

308. *Pennis:* 'wings.' When Perseus undertook his celebrated expedition against the Gorgons, he received from the gods whatever was likely to ensure his success. Pluto lent him his helmet, which had the power of making its wearer invisible; Mercury supplied him with his wings for his feet and head; from Minerva he received a buckler, which was so resplendent, that it reflected whatever object was before it; and Vulcan forged for him a short dagger in the form of a scythe, called the *herpe.*

310. *Talaribus:* 'the wings of the feet,' with which Mercury had supplied him.

312. *Æthiopum:* 'of the Ethiopians,' the inhabitants of an extensive country of Africa, situated on the south of Egypt.—*Cepheïa:* 'of Cepheus,' a king of Ethiopia, and one of the Argonauts. The vanity of Cassiŏpe, his queen, proved to this monarch and his kingdom a source of misery and distress. Proud of her beauty, she boasted that she was fairer than Juno or the Nereids, and thus provoked Neptune to punish her insolence by deluging Ethiopia, and sending a huge sea-monster to ravage the country. In this season of distress, the oracle of Jupiter Ammon was consulted, and it was found that the only means of appeasing the anger of Neptune, was to sacrifice to the despised goddesses Andromĕda, the beloved daughter of Cepheus and Cassiope. She was ordered by the oracle to be tied to a rock, and exposed to the monster, who was laying waste the country. This cruel command was accordingly carried into execution, and the innocent Andromeda was about to be destroyed, when she was discovered by Perseus.

314 *Ammon:* 'Ammon, or Hammon,' a name of Jupiter. The word signifies *sand.* When Bacchus and his army were ready to perish with drought in the desert of Libya, Jupiter is said to have appeared to them in the shape of a ram, and to have led them to a neighboring fountain. To show his gratitude for this seasonable aid, Bacchus erected a temple on the spot to his father under the name of Jupiter Ammon, or Jupiter the Sandy, in allusion to the sands of the desert. In this temple, which was about one hundred and fifty miles from Alexandria, there was for many ages a celebrated oracle.

316. *Abantiades:* Perseus, 'the descendant of Abas,' the eleventh king of Argos, and the father of Acrisius.

322. *Sæpius . . . indicat:* 'the construction is, *ne videretur nolle fateri sua delicta indicat* illi *sæpius instanti nomenque terræ suumque* nomen.

324. *Quanta . . . indicat:* 'and informs him how much her mother had presumed upon her beauty.'

327. *Sub pectore possidet:* 'covers with his breast.'

334. *Hanc . . . natus:* 'If I Perseus, the son of Jupiter, should ask her of you.'

337. *Gener:* 'as your son-in-law.'

339. *Servata:* 'if she is saved from destruction.'

340. *Orant:* 'they entreat' him to rescue her.

341. *Dotale:* 'as a dowry.'

342. *Concita:* 'moving rapidly.'

345. *Quantum . . . cœli:* 'as the distance in the air, through which a Balearian sling would throw a whirled bullet.'—*Balearica,* 'Balearian.' The islands of Majorca, Minorca, and Ivica, in the Mediterranean, were called by the ancients the *Baleāres,* and were inhabited by a race of pirates, remarkable for their expertness in the use of the bow and the sling.

347. *Pedibus tellure repulsâ:* 'spurning the ground with his feet.'

350. *Jovis præpes:* 'the eagle.'

351. *Præbentem . . . terga:* 'basking in the sun.'

354. *Celeri . . . volatu:* 'descending swiftly through the yielding air.'

355. *Pressit:* 'stood on.'

356. *Inachides:* Perseus, 'a descendant of Inăchus.'

366. *Bibulis:* 'wet; dripping.'

368. *Stantibus aquis:* 'in a calm.'

371. *Cum plausu clamor:* 'a shout and applause.' See Adam's Lat. Gram. Rule LIX. Obs. 5.—*Superasque deorum domos:* the air.

376. *Dîs tribus . . . ponit:* 'to three gods he erects as many altars of turf.'

377. *Lævum:* 'the altar on the left hand.'

379. *Alipedi:* *Mercurio* is understood.

381. *Indotata:* 'without the dowry, or kingdom,' which had been promised to him.—*Hymenæus:* 'Hymen,' the son of Bacchus and Venus, and the god of marriages. This deity was supposed by the ancients to be present at all fortunate marriages; and to shake around

him a torch, which he is represented as always carrying in his hand; those nuptials, at which he did not attend, were consequently supposed to be a source of misery.

387. *Cephenis:* an adjective agreeing with *regis*. It seems the party went from the temple to the palace; 'and the princes of the Æthiopian monarch go into the splendid banquet:' not *Cepheni* or *Cephenum*.

394. *Ora:* the head of Medūsa, one of the three Gorgons, the daughters of the sea deities Phorcys, or Phorcus, and Ceto. Of these sisters Medusa alone was subject to mortality. As a punishment for the impurity of her conduct in her temple, Minerva is said to have changed her hair into serpents, which had the property of turning all, who looked at them, into stone. As soon as Perseus had attained the age of manhood, he promised Polydectes the head of Medusa as a present, and, as is here related by Ovid, he succeeded in the arduous enterprise of obtaining it.

395. *Agenorides:* This is the right reading; and not *Abantiades*, as in some MSS.; for Danăus, the ancestor of Perseus, derived his origin from Agēnor.

398. *Phorcydas:* i. e. the *Graiæ*, 'the daughters of Phorcys,' and the sisters of the Gorgons. The accounts, which the ancient mythologists have given of the Gorgons and the Graiæ are very confused and contradictory. They appear to be often spoken of as the same persons, and the description, which some poets have given of the one, is applied by other poets to the other. It seems, however, to have been the general opinion that the Graiæ were only two in number, and that they had but one eye and one tooth between them, which each of them made use of in her turn. By the assistance of the helmet, which he had received from Pluto, and which rendered him invisible, Perseus succeeded in obtaining possession of their eye, while they were passing it from one to the other, and refused to return it, till the sisters informed him where he might find the habitation of the Gorgons.

399. *Dum traditur:* 'while it is passed from one to the other.'

400. *Suppositâ manu:* 'by slipping in his hand between them.'

404. *Ex ipsis:* 'from their natural state.'

406. *Formam:* 'the reflection of the figure.'

409. *Pegason:* 'that Pegasus;' a winged horse, who, as soon as he had sprung from the blood of Medusa, flew to mount Helicon; where, by striking the earth with his foot, he raised the fountain Hippocrēne, which was sacred to the Muses, and has been much celebrated by the poets. After having borne Bellerophon in his conflict with the Chimæra, and materially contributed to his success, he threw his rider and flew up to heaven, where he was placed by Jupiter among the constellations.—*Fratrem:* 'his brother' Chrysaor, who sprung from the blood of Medusa, at the same time with Pegasus, armed with a golden sword. After Perseus had cut off the head of the Gorgon, he flew away with it through the air, and from the blood which dropped from it, those numerous serpents are said to have sprung, which have long infested the deserts of Libya.

BOOK V.

1. *Cephenûm medio agmine:* 'amidst the company of Æthiopians. *Cephenûm* is the gen. plural.

3. *Nec . . . clamor:* 'nor is it the shout which bespeaks nuptial festivities.'

8. *In his:* among the exciters of the tumult.—*Phineus:* he was the brother of Cepheus, to whom Andromĕda had been promised in marriage, before she was exposed to the sea monster and rescued by Perseus.

15. *Servatæ: Andromeda* is understood.

17. *Grave:* 'the severe.'—*Corniger:* 'horned.' Jupiter Ammon was worshipped under the form of a ram. See Book IV. verse 314. Note.

18. *Visceribus meis:* 'my bowels,' i. e. my beloved daughter, whom I love as a part of myself.—*Ponto:* 'from the sea.'

20. *Nisi si . . . nostro:* 'unless, cruel man, you now insist on the same thing, that she should perish; and will be relieved of your disappointment by my sorrow.'

27. *Nunc sine . . . pactus:* 'now permit him, who has requested her, and by whom, in my old age, I am prevented from being childless, to have what he has made his own by his services and by my promise.'

31. *Petat . . . illum:* 'is in doubt whether to aim at him, or at Perseus.'

45. *Ea . . . moveri:* 'that this tumult was made against his will.'

46. *Fratrem:* 'her brother' Perseus.

47. *Quem . . . creditur:* 'whom Limnāte, born of the river Ganges, is supposed to have brought forth in the glassy caverns of the river.'

50. *Bis . . . annis:* 'sixteen years old.'

54. *Distantia:* 'objects at a distance.'

56. *Flectentem:* sc. *Athin.*—*Cornua:* 'the ends of his bow.'

57. *Positus:* 'placed' on the altar.—*Fumabat:* 'was smoking.'

74. *Hosti:* i. e. Perseus.

76. *Expertem frustrà . . . secutum:* 'who had in vain declined taking any part in the contest, and had not joined either party.'

78. *In partes:* 'to join one of the parties' in this conflict.

81. *Sanguine defectos:* 'failing from the loss of blood.'

82. *Cephenûm . . . primus:* 'first of all the nobles of Cepheus, and next to the king in rank.'

87. *Incessit:* 'inveighs against.'

92. *Plus tamen . . . superest:* although great slaughter had now been made, 'yet still greater remained to him exhausted.'

94. *Pro causâ . . . fidemque:* 'in a cause at variance with justice and faith.'

95. *Hâc . . . parte:* i. e. the side of Perseus.

98. *Bellona:* the daughter of Phorcys and Ceto, and the goddess of war. This name is often applied to Minerva.

100. *Secuti Phinea:* 'followers of Phineus.'

101. *Plura:* 'thicker.'

102. *Latus: Persei* is understood.

104. *In versus:* 'facing.'

106. *Chaonius:* 'of Chaonia,' a mountainous district of Epirus.

107. *Diversâ:* 'on each side of her.'

112. *Tempus:* i. e. time to pursue Molpeus.

115. *Extremâ parte:* 'from the side.'

117. *Non tamen . . . dedit:* 'but the wound was too slight to occasion death.'

119. *Cyllenide:* i. e. which he had received from Mercury, who was born on Cyllēne, a mountain of Arcadia.

126. *Signum de marmore:* 'a statue of marble.'

128. *Inque petendo:* 'and in attempting to stab.'

130. *Septemplice:* 'having seven mouths.'

136. *In medio sono:* 'while he was uttering it.'

137. *Ea:* i. e. his mouth.

156. *Credensque parum:* 'and still incredulous.'

158. *Confessas:* 'in acknowledgment' of his fault.

160. *Quæcumque ea:* 'whoever she be.'

165. *Hanc animam:* 'my life.'

167. *Ait: Perseus* is understood.

168. *Inerti:* 'to a coward.'

173. *Phorcynida:* Medusa, 'the daughter of Phorcys.' *Phorcȳnis, idos.*

175. *Flectere:* 'to turn away.'

178. *Faciesque obnoxia:* 'and his suppliant appearance.' After the defeat of Phineus, Perseus returned with his bride to Serīphos, and there turned into stone Polydectes, who had treated his mother with cruelty in his absence, and was on the point of forcing her to marry him. Anxious to return to his native land, Perseus immediately left Serīphos; but before he could reach Argos, he was induced to visit Teutamias, the king of Larissa, who was then celebrating, by the usual games, the funeral of his father. At this place the prophecy of the oracle received its accomplishment. Acrisius, who was present at the games, was inadvertently killed by a quoit thrown by his grandson, and by his death left to him, as his heir, the throne of Argos. Perseus, however, oppressed with grief and remorse, refused to succeed to the kingdom to which he was entitled, and exchanged it for Tirynthus and the coast of Argŏlis, where he built the celebrated city Mycēnæ. In this city Perseus ended his eventful life, and here, as well as at Serīphos and in Egypt, he received, after his death, divine honors.

185. *Trinacris:* 'Trinacria;' an ancient name of Sicily.

186. *Typhoëa:* 'Typhoeus,' or, 'Typhon;' the son of Tartărus and Terra, and one of the most formidable of the Giants, who made war against the gods. The fable is, that flames of fire which proceeded from his mouth, and the horrid yells which he uttered excited at

first so much fear among the deities, that they assumed different shapes to facilitate their escape from the Giant; but Jupiter at length tore the island of Sicily from the continent, and buried him beneath it.

188. *Ausonio Peloro:* i. e. the promontory Pelōrus, which is situated near the coast of Ausonia, or Italy.

189. *Læva: manus subjecta est,* understood.—*Pachyne:* 'Pachynus,' or, as it is now called, Passăro, a promontory at the south-east corner of Sicily.—*Lilibœo:* 'by Lilibœum,' or, as it is now called, Coco, a promontory of Sicily, near which was a celebrated town of the same name.

192. *Remoliri:* 'to throw off.'

194. *Rex silentûm:* Pluto.

201. *Erycina:* 'Venus;' so called from Eryx, a steep mountain of Sicily, on which she had a temple.

202. *Natum volucrem:* Cupid, who is always represented with wings.

206. *Cui triplicis . . . regni:* 'to whom fell the last portion of the universe divided into three parts.'

209. *Tartara quid cessant:* 'why should the infernal powers be exempted.'

210. *Agitur:* 'is at stake.'

214. *Abscessisse mihi:* 'defy my power;' i. e. have made a vow of perpetual celibacy.—*Cereris filia:* Proserpine, or, as she was called by the Greeks, Persephŏne, daughter of Jupiter and Ceres.—*Virgo erit:* 'will remain unmarried.'

216. *Pro socio . . . regno:* 'if I have any influence with you for promoting the interests of our joint kingdom.'

217. *Patruo:* 'to her uncle,' Pluto.

220. *Magìs audiat:* 'is more obedient to.'

223. *Hennæis a mœnibus:* 'from the walls of Enna;' a town situated in the middle of a beautiful plain in Sicily; its modern name is Castro Janni.

224. *Caÿstros:* 'Caÿster;' a river of Ionia, famous for the number of swans that frequent it; Greek nominative.

228. *Frigora dant:* 'preserve a coolness around it.'—*Humus:* sc. *fundit.*

231. *Studio:* 'earnestness.'

233. *Rapta:* 'seized.'

236. *Orâ:* 'part, or edge.'

244. *Palicorum:* 'of the Palīci or Palisci;' the sons of Jupiter and Thalīa, or, as she is called by others, Ætna, one of the Nereides. They were born deep in the earth; and two small lakes were formed at the openings made for them to come out of the ground.—*Ruptâ ferventia terrâ:* 'boiling up where the earth had burst open.'

245. *Bacchiadæ:* a people descended from Bacchia, the daughter of Dionysius, who, when they were banished from Corinth, settled in Sicily and built Syracuse, a maritime city with two harbors of different sizes.—*Bimari . . . Corintho:* from Corinth, a city situ-

ated on the isthmus of the Peloponnēsus, with the Ægean sea on one side, and the Ionian sea on the other side of it.

247. *Est medium Cyanes:* 'there is, between Cyane.'—*Pisæa Arethusa:* 'Pisean Arethusa;' the daughter of Oceănus and one of the nymphs who attended Diana. To save her from Alpheus, who was pursuing her, Diana changed her into a fountain, and when the god mingled his streams with hers, she opened for her a secret passage under the earth, so that the waters of Arethusa appeared again in the island of Ortygia near Syracuse. Still, however, Alpheus followed her, and rose also with her in Ortygia. The epithet *Pisean* is applied to Arethusa from Pisa, a town of Elis, on the river Alpheus.

248. *Quod . . . æquor:* 'which is confined within narrow limits by promontories.'

252. *Roganda:* sc. *Proserpina:* 'she should have been asked for;' i. e. of her mother.

254. *Anapis:* a river of Sicily.

255. *Exorata:* 'entreated.'

261. *Cratere:* 'chasm.'

263. *Jura:* 'privileges; rights.'

267. *Pati flexus:* 'become flexible.

268. *Primaque . . . liquescunt:* 'all her more slender parts are dissolved into water before her other parts.'

275. *Filia:* i. e. Proserpine.

279. *Pinus:* 'torches of pine.'

283. *Oraque . . . fontes:* 'no fountains had wet her mouth.'

287. *Dulce:* 'a pleasant drink.'—*Tostâ . . . polentâ:* 'which she had before brewed from parched barley.'

290. *Parte:* a part of the liquor.

297. *Aptumque . . . habet:* 'and has a name given him adapted to his color.' He was changed to an evet, or *stellio*, which signifies 'starred,' or speckled.

302. *Ni mutata:* Cyăne had been changed to a fountain by Pluto, for attempting to stop him in his flight with Proserpine.

308. *Tanquam . . . scisset:* 'then as though she had at length discovered that her daughter had been carried off.'

317. *Fallere depositum:* 'to refuse any produce from whatever was committed to them.'

319. *Primis in herbis:* 'as soon as it springs up.'

324. *Alpheïas:* 'Arethusa;' called *Alphean* from being beloved by Alpheus.—*Eleis undis:* 'from her waters that flow from Elis.'

328. *Violenta:* 'rash.'

329. *Nihil:* i. e. no punishment.

333. *Hos . . . sedem:* 'I Arethusa now have this for my abode, this for my home.'

334. *Serva:* 'preserve to me.'

335. *Mota . . . sim:* 'why I am removed from the place of my birth.'

338. *Melioris:* 'more cheerful.'

347. *Utque . . . amentia:* 'and when her stupor was banished by excessive grief.'

350. *Invidiosa:* i. e. desirous of exciting indignation against Pluto.
354. *Quòd nostro . . . partu:* 'because I am her mother.'
356. *Si reperire . . . certiùs:* 'if to be assured of her loss is to find her.'
357. *Quòd rapta, feremus:* 'we will put up with her being forcibly carried off.'
363. *Nobis pudori:* 'a disgrace to us.'
364. *Ut desint cætera:* 'suppose other recommendations wanting' to Pluto.
367. *Discidii:* 'of their separation.'
370. *Cereri certum est:* 'Ceres is resolved.'
371. *Jejunia solverat:* 'had eaten something.'
373. *Pœniceum pomum:* 'a crimson apple;' i. e. pomegranate.
376. *Ascalaphus:* Ascalaphus, the son of Achĕron and Orphne, having testified that he saw Proserpine eat seven grains of a pomegranate in Pluto's garden, was changed by her into an owl.
379. *Reditum . . . ademit:* 'deprived her of the power of returning.'
380. *Erebi:* 'of the infernal regions.' Erĕbus was the son of Chaos and Darkness; and being one of the principal deities in the kingdom of Pluto, his name is sometimes used to signify the infernal regions.—*Profanam:* 'unclean,' profaning sacred places.
381. *Phlegethontide:* 'of Phlegethon;' a river in the infernal regions, the waters of which were said to be burning.
383. *Sibi ablatus:* 'no longer retaining his natural form.'
384. *Inque caput . . . ungues:* 'his head becomes of a disproportionate size, and his nails are turned into long and crooked claws.'
388. *Fratris:* the genitive case, governed by the adjective *medius*.
392. *Facies:* 'the appearance.'
395. *Victis:* dissipated by his rays.

BOOK VI.

Niobe, the daughter of Tantălus, passed the early part of her life in Sipȳlus, a city of Lydia. She married Amphīon, king of Thebes, and had seven sons and seven daughters, of whom she became so proud as to think herself superior to Latōna and her children, Apollo and Diana. To punish her insolence, Latōna caused the death of her children. Niŏbe, in her grief, wept herself to death, and was changed into stone over their tomb.

1. *Illam:* i. e. Arachne, the daughter of Idmon, a dyer of Colŏphon, a town of Ionia. Vain of her skill in needlework, she gave a challenge to Minerva, the goddess of the art; and, having been surpassed by her in the trial, she was so stung with envy and vexation, that she immediately hanged herself, and, while suspended by the cord, was changed by her successful rival into a spider.

2. *Mæoniam:* 'Lydia.
3. *Popularis Arachnes:* 'of Arachne, her countrywoman.'
4. *Minoribus:* 'less arrogant.'
5. *Multa dabant animos:* 'many circumstances conspired to make her vain.'—*Conjugis artes:* 'the skill of her husband.' Amphīon, the son of Jasius, king of Orchomĕnos. There was another and a more celebrated ancient of this name, who was the son of Jupiter, and who is often confounded by the poets, and is in this history by Ovid, with the son of Jasius. That Amphīon was the son of Jupiter and Antiŏpe, and was celebrated for his skill in music. He is said to have moved stones, and raised the walls of Thebes, by the sound of his lyre.
10. *Sata Tiresiâ Manto:* 'Manto, the daughter of Tiresias.' This Tiresias was a celebrated prophet of Thebes; and his daughter inherited from him the art of divination. She is sometimes called *Daphne.*
11. *Motu:* 'impulse.'
12. *Ismenides:* 'ye women of Thebes, living near the river Ismĕnus.'
19. *Phrygiis:* 'Phrygian.' Phrygia, a country of Asia Minor, was remarkable for the skill of its inhabitants in needlework, and the rich garments which they sent to other countries.
23. *Auditos:* 'of whom you have only heard.'—*Visis:* 'to those deities, whom you have seen.'
27. *Pleïadum soror:* i. e. Taygĕta or Taygĕte, one of the Pleiades, or daughters of Atlas.
29. *Socero:* 'as my father-in-law.'
31. *Commissa:* 'built.'
38. *Nescio quo:* 'I know not whom,' i. e. a man unknown to fame.—*Cæo:* 'of Cœus;' one of the Titans.
43. *Hospita . . . undis:* 'thou wanderest about as a stranger over the earth, and I in the sea.' Delos said this.
45. *Uteri . . . nostri:* 'this is but a seventh part of my offspring.'
50. *Fingite . . . meorum:* 'suppose some part of this multitude of my children may be taken from me.'
53. *Quo:* sc. *exiguo numero:* 'by which small number.'—*Turbâ . . . ab orbâ:* 'how far does she differ from one destitute of children.'
57. *Dea:* i. e. Latona.
59. *Animosa:* 'proud.'
61. *Cultis aris:* 'from altars adorned for my worship.'
64. *Tantalis:* Niobe, 'the daughter of Tantalus.'
66. *Paternam:* 'like that of her father;' who is said to have divulged the secrets of the gods after he had been admitted to their banquets.
68. *Pœnæ mora longa:* 'any delay of our vengeance seems long.'
77. *Ismenos:* the names of Niobe's seven sons were Ismĕnus, Sipy̆lus, Phædĭmus, Tantălus, Alphĕnor, Damasicthon, and Ilioneus—*Sarcina:* 'care; burden.'
82. *Armo:* *equi sui* is understood.

84. *Præscius imbris:* 'foreseeing an approaching shower.'
85. *Rector:* sc. *navis*.
90. *Per colla:* 'over the neck' of his horse.—*Admissa:* 'stretched out for running.'
94. *Nitidæ:* 'shining;' i. e. with the oil, with which wrestlers were accustomed to anoint themselves.
99. *Suprema:* 'for the last time.'
105. *In hamis:* 'on its barbed point.'
108. *Quâ crus . . . poples:* i. e. in the knee.
114. *Non profectura:* 'which were not about to avail any thing.'
122. *Potuisse:* 'that it was possible to happen.'
127. *Latoïs:* 'of Latona.'
128. *Resupina:* 'with a vain and lofty air.'
129. *Invidiosa suis:* 'an object of envy to her people.'
136. *Efferor:* 'I am myself carried to my grave.'
144. *Imposito fratri ore:* 'with her face laid upon her brother.'
147. *Oraque non pressit:* 'and did not shut her mouth.'
158. *Nihil vivi:* 'no appearance of life.'
164. *Patriam:* i. e. to Sipylus, the capital of Lydia.
165. *Liquitur:* 'dissolves.'—*Lacrymas manant:* 'shed tears;' marble, when damp, is covered with small drops of water resembling tears.

Tereus, Procne, Philomēla. Tereus was a king of Thrace, and the son of Mars. Having assisted Pandīon, king of Athens, in a war with some of the neighboring states, he received from his monarch his daughter Procne, or Progne, as his wife, and carried her with him to his own kingdom. The separation of Procne from her sister Philomēla was, however, so painful to the new queen, that she requested her husband to return again to Athens, and bring her beloved sister to Thrace. Tereus accordingly undertook the voyage, and returned in safety with his charge. But instead of taking Philomēla to her sister, he confined her in a lonely castle; and cruelly cut out her tongue, that she might not disclose his treacherous treatment. Procne, deceived by Tereus, imagined for some time that her sister had died on her journey; but was at length made acquainted with the truth, by a piece of tapestry, which Philomēla found the means of secretly conveying to her, and which contained the history of her sufferings and of her husband's guilt. Concealing her resentment, she waited for the execution of her revenge till the celebration of the orgies of Bacchus, when she had the liberty of wandering from home, and exercising, without control, all manner of violence. As soon as the rites began, she hastened to deliver her sister from her confinement, and conducted her secretly to her husband's palace. Here, while concerting together upon the means of avenging on Tereus their mutual injuries, Itys, her son, came into the apartment, and the sight of him suggested to her the dreadful act related in the following lines.
166. *Quid possit:* 'what she could do.'
170. *Salutem attulit:* 'saluted.'
182. *Gangetica:* of India, the country of the river Ganges.

187. *Lateri . . . adhæret:* i. e. between the side and the breast.

193. *His mensis:* 'this feast.'

194. *Patrii . . . viro:* 'pretending to celebrate a sacred rite, in the manner of her country, at which it was lawful for but one man to be present.'

200. *Suæ . . . cladis:* 'desirous herself to announce the murder she had committed.'

204. *Ityos:* 'of Itys.' The genitive case.

207. *Thracius:* 'the Thracian king.'

213. *Cecropidum:* the two sisters, who, as Athenians, were of the country of Cecrops.

214. *Altera:* Philomēla, who was turned into a nightingale.

215. *Altera:* Procne, having now become a swallow.

216. *Signataque sanguine:* both the nightingale and the swallow have reddish marks upon their feathers.

BOOK VII.

Jason et Medēa. Jason was the son of Æson and Alcimĕde. The education of this hero was intrusted to the centaur Chiron, who continued to instruct him in every branch of science, till he was commanded by an oracle to return to Iolchos, his native country, the sovereignty of which had been usurped by Pelias, his uncle. The wisdom, courage, and popularity of Jason filled the mind of Pelias with fear and envy; and in order to remove or destroy the object of his jealousy, he urged him to undertake an expedition against Æētes, the king of Colchis, for the avenging of the death of Phryxus, and the recovery of the golden fleece which Æētes had taken from Phryxus, after he had murdered him. The brave and enterprising Jason readily accepted the proposal of Pelias; and, having assembled a select band of heroic companions, he set sail for Colchis.

1. *Minyæ:* Jason and his companions. This name is applied to these heroes, either because they were descended from Minyas, a king of Orchomĕnos, or because the inhabitants of Iolchos consisted principally of a colony from that king's dominions.—*Pagasæâ puppe:* i. e. in a ship built by Argo at Pagasæ, a town of Magnesia in Macedonia. This ship, called *Argo*, after its builder, gave to Jason and his companions the name of *Argonauts*.

3. *Phasidos:* Phasis is a large river of Colchis, rising in the mountains of Armenia; its modern name is Faoz.

5. *Lex:* the conditions on which Æētes engaged to restore the fleece. These conditions were most formidable. Jason was to tame bulls, which breathed flames, and which had feet and horns of brass. With these bulls he was to plough a field sacred to Mars, and sow in it the teeth of a serpent, from which a number of armed men would arise, whom he was to overcome. He was also to kill a monstrous

dragon, that constantly guarded the tree on which the golden fleece was hung.

6. *Concipit validos . . . ignes:* 'the daughter of Æëtes conceives an ardent passion.' Medēa, having formed an attachment to Jason as soon as he arrived at her father's court, engaged to assist him in his enterprise with all the magical arts of which she was possessed, on the condition that he should allow her to return with him to Thessaly.

9. *Jugis:* 'on the hills.'

11. *Vulcanum:* 'fire.' Fig. Metonymy.

14. *Terrenâ . . . soluti:* 'flints, or limestones, softened in an earthen furnace, or kiln.'

15. *Concipiunt ignem:* 'grow hot; take fire.' The allusion is to the slacking of quick-lime.

18. *Truces:* *tauri* is understood.

20. *Bisulco:* 'cloven.'

26. *Insuetum:* 'unused to the plough.'

27. *Implent:* 'fill' his ears.

33. *Fœto:* 'fruitful; prolific.'

36. *Hæmonii juvenis:* 'of the Hæmonian, or Thessalian youth;' i. e. Jason.

37. *Pelasgi:* i. e. his companions the Greeks. The Pelasgi were originally a people inhabiting Argŏlis, or Pelasgia, in the Peloponnēsus; but as they frequently removed from one part of Greece to another, they caused all the Greeks indiscriminately to be called Pelasgi.

38. *Ipsa:* Medea 'herself.'

41. *Gramina:* the poisonous 'herbs.'—*Carmen auxiliare:* 'an auxiliary charm.'

46. *Achivi:* 'the Greeks;' Jason's friends.

51. *Lethæi:* 'causing sleep or forgetfulness.' Lethe is a river in the infernal regions, the waters of which occasion a forgetfulness of the past in all who drink of them.

54. *Ignotos:* 'strangers' to sleep.

66. *Hoc possunt:* sc. *afficere;* 'can do so much.'

69. *Dissimilem:* unlike the mind of Jason, undutiful towards her own aged parent, whom she had betrayed and forsaken.

70. *Non . . . confessa:* 'yet not acknowledging any such compunction.'

72. *Transcribere:* 'to transfer.'

73. *Hecate:* the powerful goddess of magic and enchantments, said by some mythologists to be the same as Proserpine; who was called Luna in heaven, Diana on earth, and Hecate in the infernal regions. Hence she is sometimes termed *Triformis.*

76. *Non . . . tuis:* 'without diminishing the number of your years.'

79. *In plenos . . . somnos:* 'thrown into a profound sleep by her incantation.'

86. *Intinctas:* sc. *faces;* 'when dipt.'

94. *Pruinas:* 'frozen dew; hoar frost.'

96. *Mortari*: 'in a mortar.' Most editions have *mortali*: but this is the reading of Burmann and of Minellius: the abl. of *mortare*.—*Barbara*: 'the foreigner;' i. e. Medēa.

97. *Arenti ramo . . . olivæ*: 'with a branch of the peaceful olive, which had been a long time dry.'

112. *Et olim . . . annos*: 'and remembers that he was such formerly, before he was forty years old.' After this restoration of Æson to the vigor of youth, Medēa, in order to revenge the injuries which Jason had received from Pelias, prevailed on his daughters to attempt a similar renovation on their father. By her direction, they drew the blood from his veins, and cut his body in pieces; his limbs were then put into a caldron of boiling water; but the artful enchantress refusing her promised assistance, his flesh was consumed, and his unfortunate daughters had to deplore the cruel death of their father. The harmony, in which Medēa afterwards lived with Jason, was at length interrupted. Forgetting the great obligations and the fidelity which he owed to her, Jason forsook Medēa, and married Creūsa or Glauce, the daughter of Creon, king of Corinth. His injured wife immediately resolved on revenge, and by means of her magical arts, she set fire to the palace of Creon, and destroyed him and his daughter in the flames. The exasperated Jason hastened to punish the enchantress, but when he appeared in her presence, after reproaching him for his ingratitude, she murdered before his eyes two of their children, and then fled through the air in a chariot drawn by two dragons to Athens. Here she married the king Ægēus, by whom she had a son called Medus. After having attempted to poison Theseus, she was obliged to fly from Athens, and passed the remainder of her days with her son, in that part of Asia which bears his name. It is, however, said by some mythologists, that she was at length reconciled to Jason, and died at Colchis.

114. *Æacus*: Æăcus was the son of Jupiter and Ægīna. He was king of Œnopia, which he called Ægīna, after his mother. It is an island in the Saronic Gulf, in sight of Athens. A pestilence, sent by Juno, having destroyed the inhabitants of Ægīna, Æăcus entreated his father Jupiter either to restore his people or to take his own life. And, seeing a great multitude of ants in a hollow tree, he besought Jupiter to give him as many citizens as there were ants. Jupiter immediately changed the ants into men, who were called *Myrmidons*, which in Greek signifies *ants*. Æăcus tells this story to Cephălus.

116. *Dictas a pellice*: 'named for her rival.'

117. *Mortale*: 'natural; proceeding from natural causes.'

119. *Quæ*: i. e. the medical art.

127. *Temerâsse*: 'to have corrupted, or infected.'

132. *Lanigeris gregibus*: 'from the sheep.'

134. *In pulvere*: 'in the dusty race.'

135. *Degenerat palmas*: 'dishonors his victories.' *Degenerare*, when it governs an accusative, signifies much the same with *dehonestare*.

141. *Illa corpora* is understood.

148. *Trepidisque . . . patent:* 'and the mouth, dry with the throbbing veins, is opened wide.'

153. *Moderator:* 'a physician.'

154. *Artes: medicinæ* is understood.

158. *Indulgent animis:* 'they follow their inclinations,' i. e. when they see that the disease must end in death.

163. *Alius . . . illas:* 'and yet another drinks these waters.'

171. *Lassaque . . . motu:* 'and rolling their weary eyes with their last motion.'

172. *An, quod . . . meorum:* 'were not my sentiments what they ought to be, to hate life, and to wish to share the fate of my subjects?'

184. *Concipit:* 'makes.'

189. *Subjectos:* 'applied to it.'

190. *Fibra . . . prodiderat:* 'the entrails too, affected with the disease, had lost all signs of the truth, and the warnings of the gods.' The ancient soothsayers professed to foretell future events by inspecting the entrails of beasts offered in sacrifice.

193. *Foret invidiosior:* 'might cast a greater reproach on the gods.'

199. *Indotata:* 'without the customary presents.' The ancients burnt their dead in their ornaments, and with such presents as the relations made for the occasion.

203. *Nec locus . . . ignes:* 'there is neither sufficient room for graves, nor sufficient wood for funeral piles.'

209. *Quod das . . . omen:* 'and I receive as a pledge the omen which you give me.'

211. *Dodonæo:* 'brought from Dodōna;' a town of Thesprotia in Epīrus, built by Deucalion after the deluge. Near this city there was a wood sacred to Jupiter, the oaks of which are said to have been oracles, and to have foretold future events.

212. *Frugilegas formicas:* 'grain-gathering ants.'

227. *Crescere: cœpit* is understood.

231. *Damno . . . visa:* 'when I awake, I blame my dream.'

234. *Somni:* 'to be but the illusions of a dream.'

235. *Telamon:* the son of Æăcus. Having accidentally slain Phocus, his brother, by a quoit, he fled from his native country to Salămis, where he married Glauce, the daughter of Cychreus, the king of the island, at whose death he succeeded to his throne. He accompanied Jason, as one of the Argonauts, and was for some time armor-bearer to Hercules.

242. *Myrmidonas:* 'Myrmĭdons;' a word derived from the Greek, signifying ants. See note on verse 114.

According to some of the ancient writers, the Myrmĭdons received their name from Myrmĭdon, the son of Jupiter and grandfather of Ægīna. That nation inhabited the southern borders of Thessaly, and distinguished themselves under Achilles in the Trojan war.

BOOK VIII.

1. Dædalus was the son of Eupalămus, a descendant of Erechtheus, king of Athens. He was early distinguished for his great skill in the mechanical arts, and lived in high reputation at Athens, till, instigated by envy, he murdered Talus, his sister's son; and was obliged, by the discovery of his crime, to fly to the court of Minos, the king of Crete, who was then at war with the Athenians. Here he met with a favorable reception, and in return for the kindness of the king, he made for him the celebrated labyrinth, which was afterwards the habitation of the Minŏtaur. At length, however, he incurred the displeasure of Minos, and was imprisoned by him, with his son Icărus, in the labyrinth, which he had constructed.

3. *Terras . . . obstruat:* 'although Minos may block up sea and land.'

7. *Naturamque novat:* 'and contrives a novelty in nature.'

13. *Aves:* wings of birds.

15. *Ore renidenti:* 'with smiling countenance.'

25. *Helicen:* 'Helĭce,' a name of the constellation Ursa Major, derived from Helĭce, a city of Arcadia, in which Callisto is said to have been born.—*Orionis:* 'of Orīon;' one of the most splendid constellations in the heavens, which received its name from Orīon, a celebrated Giant.

35. *Hos:* i. e. Dædalus and Icarus.

39. *Samos:* an island in the Ægean sea, sacred to Juno, who is said to have been born in it.—*Delos, Paros:* two of the Cyclădes.

40. *Lebynthos:* an island in the Ægean sea near Patmos.—*Calymne:* an island near Lebynthos.

46. *Remigio:* his wings.

48. *Quæ:* sc. *aqua:* the Icarian sea, a part of the Ægean, near the island Mycŏne.

53. *Tellus:* the island Icăros.

57. *Unica tunc volucris:* 'the only bird of the kind at that time.' This was Talus, the nephew of Dædalus, now recently changed into a partridge.

58. *Longum crimen:* 'a severe reproof.'

63. *Traxit in exemplum:* 'followed as an example;' i. e. took the hint of a mechanical invention from the back-bone of a fish.

65. *Primus . . . vinxit:* i. e. he first invented the instrument called a pair of compasses.

69. *Lapsum:* 'that it was an accidental fall.'

73. *Nomen:* i. e. Talus or Perdix, a partridge.

Philēmon et Baucis. Jupiter and Mercŭry, when travelling over the earth to learn the dispositions of men, were hospitably entertained by Philēmon, a poor Phrygian, and his wife Baucis. As a reward for their hospitality, Jupiter converted their cottage into a magnificent temple, and made them the priests of it. They lived to a very great age, and were then changed into two trees before the temple.

78. *Ait: Lelex* is understood; a king of a small nation in Megăra, called after him Lelĕges. He relates this story in reply to an irreverent speech of Pirithŏŭs.

87. *Seræ:* 'bolts.'

99. *Tepidum cinerem dimovit:* 'she opened the warm embers.'

100. *Hesternos:* 'which had been burning the day preceding.'

103. *Minuit:* 'broke them.'

106. *Sordida terga suis:* 'a dingy chine of bacon.'

112. *Artusque . . . accipit:* and is set before them, that they may wash and refresh their feet in it.

117. *Non indignanda:* 'well agreeing with.'

120. *Clivum sustulit:* sc. *mensæ;* 'corrected the unevenness of the table.'

121. *Mentæ:* 'mint; sweet herbs.'

122. *Bicolor . . . bacca:* 'olives,' a fruit sacred to Minerva.

123. *Fæce:* 'pickle.'

124. *Lactis massa coacti:* 'new cheese.'

128. *Quâ cava sunt:* 'on the inside.'—*Flaventibus . . . ceris:* 'rosined over.'

130. *Nec longæ senectæ:* 'of no great age.'

135. *Super omnia . . . boni:* 'above all were added welcoming looks.'

142. *Custodia:* 'the guardian.' In an early period of the Roman republic, the Gauls under Brennus attempted to take possession of the Capitol during the darkness of night, and would have effected their purpose, if the Roman guards had not been awakened by the noise of some geese, which the besiegers had disturbed: from this circumstance, geese were held in high estimation by the Romans, and almost every house had them as its protectors.

158. *Furcas:* the forked stakes, or posts, of their cottage.

159. *Adopertaque . . . tellus:* 'and the ground within is covered with a marble floor.'

169. *Vota fides sequitur:* 'the accomplishment follows their wishes.'

171. *Locique . . . casus:* 'and were beginning to recount the history of the place.'

177. *Tyaneïus incola:* 'the inhabitants of Tyăna,' a town of Cappadocia.

178. *Truncos: factos* is understood.

181. *Ponensque recentia:* 'and placing fresh garlands there myself.'

182. *Coluĕre:* 'honored' the gods.

BOOK IX.

Mors Herculis. Hercŭles was the son of Jupiter and Alcmēna, and the most illustrious hero of antiquity. Fated from his birth to be subservient to the will of Eurystheus, a jealous and cruel king of

Argos and Mycēnæ, he was exposed by him to innumerable dangers, and compelled to undertake the perilous enterprises, which have been denominated *the twelve labors* of Hercŭles. After these and many other dangers, which the enmity of Juno brought upon him, had been successfully encountered, Hercŭles went to Calȳdon to the court of Œneus, king of Ætolia, and became one of the suitors of his daughter Dejanīra, who had been promised in marriage to the hero, who should overcome his rivals. Achelōŭs alone was willing to contend with him for the prize, in the contest which ensued; but finding himself inferior to his opponent in strength, he had recourse to stratagem, and changed himself, first into a serpent, and then into an ox. While wrestling with him in the latter shape, Hercŭles wrung off one of his horns; and the loss so filled Achelōŭs with shame and humiliation, that he submitted to his adversary, and was immediately changed into a river. To console him for this defeat, the horn, which he had lost, was taken up by the Naïădes, and filled by the goddess of Plenty with the fruits of autumn, and received the name of *Cornucopia*, or the Horn of Plenty. Returning from Ætolia in triumph with his bride, Hercŭles was stopped in his course by the swollen streams of the Evēnus; and was induced to commit Dejanīra to the care of the Centaur Nessus, who engaged to carry her in safety to the other side of the river. No sooner, however, had he arrived with her on the opposite bank, than he began to abuse his trust, and to treat with cruelty his charge. Alarmed by her cries, Hercŭles aimed a poisoned arrow at the perfidious centaur, who, wounded and dying, gave Dejanīra a garment dipped in his blood, which he pretended had the power of recalling the affections of her husband, if ever they should become estranged from her. Dejanīra received the gift, and after having been joined by her husband, accompanied him to the court of Ceȳx, king of Trachinia.

1. *Medii . . . temporis:* 'of the intervening time,' i. e. between the shooting of the Centaur and the events now to be related.

2. *Novercæ:* of Juno, his stepmother.

3. *Œchaliā:* 'Œchalia;' a town in the Peloponnēsus, destroyed by Hercŭles, because Eurȳtus, its king, had refused him Iŏle, his daughter, after he had pledged himself to give her to him.—*Cenæo:* 'of Cæne,' a town on the coast of Laconia, sacred to Jupiter.

7. *Amphitryoniaden:* Hercŭles. Amphitrȳon, a Theban prince, was the husband of Alcmēna, the mother of Hercŭles.—*Iŏles ardore:* 'by an attachment to Iŏle.'

8. *Veneris:* 'passion.'

15. *Omnibus:* 'to all other expedients.'

17. *Defecto . . . amori:* 'to alienated affection.'

18. *Lichæ:* 'to Lichas;' a servant of Hercŭles, who, for delivering to him the poisoned garment, was afterwards thrown by his master into the Eubœan sea, where he was changed into a rock.—*Luctus . . . suos:* 'the cause of her future sorrow.'

21. *Lernææ . . . Echidnæ:* of the Hydra, which infested Lerna, a country of Argŏlis, and which Hercŭles destroyed. This monster had seven huge heads, as soon as either of which was cut off, two

others immediately grew up in its place; but Hercŭles commanded his friend Iŏlas to burn with a hot iron the root of every head as he knocked it off; and thus in the end triumphed over the Hydra. After it was slain, he dipped his arrows in its blood, and it was with one of these arrows that he wounded Nessus. The destruction of this monster was the *second* labor of Hercŭles.

22. *Primis:* 'just kindled.'

39. *Cladibus pascere nostris:* 'glut thyself with my misery.'

46. *Busirin:* Busīris, the son of Neptune, and king of Egypt, who sacrificed every foreigner that entered his dominions, and who was slain by Hercŭles.—*Parentis: Terræ* is understood.

47. *Antæo:* 'Antæus,' the son of Neptune and Terra, an immense and cruel Giant, who slew all his competitors, whom he overcame in wrestling. Every time he touched the earth, he received from it renewed strength; so that in his struggle with him, Hercŭles was obliged to lift him up in the air, and strangle him in his arms.—*Pastoris Iberi:* i. e. of Geryon, a monster represented by the poets as having three heads and three bodies. In his dominions in Spain, he had immense herds of oxen, which he fed on human flesh; and which were guarded by Orthos, a dog with two heads, and a dragon with seven heads. These, with Geryon, their cruel master, were slain by Hercŭles, and this achievement is considered his *tenth* labor.

48. *Cerbere:* 'O Cerbĕrus.' The dragging of this monster from the infernal regions, was the *last* labor which Eurystheus imposed on Hercŭles.

49. *Vosne manus:* 'did you, O my hands.'—*Validi tauri:* 'of the mighty bull;' which, vomiting fire and flames, laid waste the island of Crete, and which was brought alive by Hercŭles into the Peloponnēsus. This exploit formed his *seventh* labor.

50. *Elis:* Augias, a king of Elis, had an immense stable, in which three thousand oxen and as many goats were constantly confined, and which had not been cleaned for thirty years. To remove this accumulation of filth formed the *fifth* labor of Hercŭles; and this arduous work the hero accomplished, by changing the course of the river Alphēus, and making it pass through the stable. Augias, however, proved himself unworthy of this important service. He refused Hercŭles the reward he had promised him, and so provoked his benefactor, that he plundered his city, and drove him from his kingdom.—*Habet:* 'witnessed.'—*Stymphalides undæ:* the river and lake of Stymphālus in Arcadia. These waters were long infested by a number of huge and voracious birds, which preyed on human flesh, and almost depopulated the neighboring country. The destruction of these carnivorous animals was the *sixth* labor of Hercŭles, and was successfully accomplished.

51. *Partheniumque nemus:* a grove and mountain of Arcadia, on which, after pursuing it a year, Hercules at length caught a stag, famous for its incredible swiftness, its brazen feet, and its golden horns. This wearisome chase was the hero's *third* labor.

52. *Thermodontiaco:* 'of the river Thermōdon.' The country contiguous to this river was inhabited by the Amazons, a celebrated

race of female warriors. The *ninth* labor assigned to Hercŭles was to subdue these ferocious women, and to bring to Eurystheus the girdle of Hippolȳte, their queen. In this enterprise also the hero was successful, and afterwards gave the conquered queen of the Amazons in marriage to Theseus, who had assisted him in the conflict.

53. *Poma:* i. e. the golden apples, belonging to Juno, and placed in a garden kept by the Hesperides, the daughters of Hespĕrus, the brother of Atlas. To render these precious fruits secure from violence, the entrance to the garden, in which they grew, was guarded by an immense dragon, which never slept. To accomplish the *eleventh* enterprise assigned to him, Hercŭles attacked and slew this dragon, and carried to Eurystheus the golden apples, which, however, were afterwards taken to their former place of preservation by the goddess Minerva. According to the statement of some mythologists, Hercŭles employed Atlas to gather these apples, and it was whilst he was thus engaged, that he supported the heavens on his shoulders.

55. *Aper:* i. e. a wild boar of prodigious size, which ravaged the neighborhood of Erymanthus, and which Hercŭles caught and brought alive to Eurystheus, who was so terrified at the sight of it, that he hid himself for several days in a brazen vessel. In this, his *fourth* labor, Hercŭles destroyed the Centaurs, by whom he had been attacked.

57. *Thracas equos:* these were the horses of Diomēdes, a king of Thrace, which were fed by their barbarous master on human flesh. It was the *eighth* labor of Hercŭles to destroy this cruel tyrant, and after having accomplished his purpose, he gave him to his own horses, to be devoured by them.

60. *Moles Nemeæa:* i. e. a huge lion, which ravaged the country around Nemœa, a town of Argŏlis, and which no darts could wound. Hercŭles pursued him to his den, sprang upon him, and squeezed him to death in his arms. This enterprise was the *first* labor of the hero, and ever after it he constantly wore the skin of the slain beast.

67. *Altum . . . Œten:* 'lofty mount Œta.'

72. *Irascentem:* 'venting his rage against.'

76. *Sagittas:* 'your arrows.' In the tenth year of the Trojan war, it was declared by an oracle, that the city never could be taken without these arrows of Hercŭles. Philoctētes, the son of Pæan, to whose care they had been committed by the dying hero, was accordingly prevailed on to repair with them to the Grecian camp, and the ruin of Troy was effected. After the war was ended, Philoctētes set sail for Italy, and settled in Calabria, where he built a town called Petilia.

77. *Jubes Pæante satum:* sc. *O Hercules;* 'you order, O Hercŭles, that the son of Pæan;' i. e. Philoctētes.—*Flamma subdita:* 'the pile was set on fire.'

79. *Nemeæo vellere:* 'with the skin of the Nemæan lion.'

80. *Clavæ:* 'on your knotted club,' the instrument with which many of his achievements were performed, and which he always carried in his hand.

84. *Securos:* 'apparently insensible.'

87. *Nostra voluptas:* 'pleasing to me.'

91. *Datur hoc:* 'this concern is manifested on account of.'

101. *Data præmia nolet:* 'and should be unwilling that rewards be given him.'

103. *Visa est . . . Jovis:* 'seemed to bear the other remarks with no ill grace, but the latter part with an offended look.'

109. *Vestigia:* 'the likeness.'

112. *Tirynthius:* Hercŭles was so called because he generally resided at Tirynthus, a town of Argŏlis.

BOOK X.

2. *Ciconum:* 'of the Cicŏnes,' a people of Thrace.—*Hymenæus:* Hymen attends the marriage of Orpheus and Eurydĭce, but not with auspicious omens.

3. *Orpheâ:* 'of Orpheus,' a son of the Muse Calliŏpe and Œăger, or, according to others, Apollo. Soon after he was born, he received a lyre from Apollo or Mercŭry, with which, aided by the harmony of his voice, he is said to have animated and charmed all nature. The beasts of the forests grew tame in his presence, the current of rapid rivers was arrested, furious tempests were calmed, and trees, rocks, and mountains, followed him from place to place to listen to his song.—*Rogatur:* 'is invoked.' At the marriages of the ancient heathens, the presence of Hymen was invoked by loud shouts of "Hymen! Hymen!"

4. *Solemnia:* 'auspicious.'

6. *Lacrymoso:* 'exciting tears. It was customary among the ancients to carry before the bride torches, which were shaken in the air, and the bright burning of which was considered a favorable omen.

8. *Nupta nova:* 'the bride;' Eurydĭce.

11. *Ad superas auras:* 'in the upper air;' i. e. upon the earth.

12. *Ne non . . . umbras:* 'that he might try also the shades below.'

13. *Ad Styga:* 'the river Styx.'—*Tænariâ portâ:* 'by the entrance on Tænărus;' a promontory of Laconia, on which there is a deep cavern, supposed to lead to the infernal regions.

18. *In quem . . . creamur:* 'to which we all finally come, who are made subject to mortality.'

22. *Monstri:* Cerbĕrus. He calls him *Medusæan* from his having snakes for hair.

31. *Properata retexite fila:* 'untwist the thread of her life, too hastily spun.' See Book I. v. 256, note.

36. *Hæc:* i. e. Eurydĭce.

37. *Usum:* 'the enjoyment of her society for a short time.'

38. *Certum est . . . mihi:* 'I am resolved not to return.'

52. *Aut irrita . . . futura:* 'or the favor should be of no avail;' i.e. or Eurydice should be recalled to the shades.

65. *Qui:* a man, who was so terrified at the sight of Hercŭles dragging Cerberus along from the infernal regions, that he became a stone.—*Medio portante catenas:* 'the middle neck having a chain about it.'

69. *Olenos:* Olĕnus, a son of Vulcan, who willingly took upon himself the guilt of his wife Lethæa, in preferring herself to the goddesses, and was changed with her by the insulted deities into a stone.

71. *Ide:* Ide or Ida, a mountain near Troy, from which sprung, among other rivers, the Scamander, Simois, and Granīcus.

73. *Portitor:* Charon, the son of Erĕbus and Nox; an old, morose, and hideous deity, who ferried the shades of the dead over the rivers Styx and Achĕron. As Charon always required a piece of money for admission into his boat, the ancients placed the necessary sum under the tongue of their departed friends, that they might be prepared to satisfy his demands.

74. *Cereris sine munere:* 'without food.' After the loss of Eurydice, Orpheus totally separated himself from the society of mankind, and lived among the mountains of Thrace; till, irritated by his continual sorrow and seclusion, his countrywomen attacked him during the celebration of the Bacchanal orgies, and tore him to pieces. His lyre was afterwards made a constellation in the heavens.

78. *Amyclide:* Hyacinthus, the son of Amyclas and Diomēde. While he was playing at quoits, with Apollo, by whom he was greatly beloved, he was struck on the head and killed by a quoit, which had been thrown by Apollo, and rebounded from the earth.—*Æthere:* 'heaven.'

93. *Tænarides:* Hyacinthus 'of Tænărus.'—*Illum . . . repercusso subjecit:* 'made it rebound.'

105. *Œbalide:* 'O Hyacinthus.' Œbalia was an ancient name of Laconia, taken from Œbălus, one of the first of its kings.

113. *Memorique . . . ore:* 'and thou shalt dwell upon my lips mindful of thee.'

115. *Scripto:* 'by an inscription.' The flower which is here called the hyacinth, is said by Pliny to have represented by its fibres the letters AI, which form the first syllable of *Αἴας*, Ajax, as well as the Greek interjection, signifying *alas*.

121. *Lilia:* *habent* is understood.

122. *Argenteus . . . illis:* 'which would have been silvery white in them.'

128. *Prælatâ:* 'extraordinary.'—*Hyacinthia:* these were annual solemnities celebrated at Amyclæ, a town of Italy. They continued for three days; the first of which was spent in silent grief; the second was devoted to music, dancing, and the chariot race; and the third was employed in feasting, and in offering sacrifices to Apollo.

BOOK XI.

MIDAS, a king of Phrygia, was the son of Gordius or Georgias and Cybĕle. He was remarkable for his riches and his avarice.

1. *Hunc:* Bacchus.—*Frequentant:* 'attend; throng about.'

2. *Silenus:* Silēnus was the tutor and foster-father of Bacchus; and having, in a state of intoxication, strayed from him, he was restored to Bacchus by Midas.

5. *Orgia tradiderat:* 'had instructed in the rites of Bacchus.'

8. *Ordine:* 'in succession.'

11. *Rex:* Midas.

13. *Altore recepto:* 'at the recovery of his foster-father.'

18. *Berecynthius heros:* Midas.

19. *Pollicitam fidem:* the truth of the promise of Bacchus.

24. *Massa:* *aurea* is understood.

26. *Hesperidas . . . putes:* 'you would think the Hesperĭdes had given it to him.' The Hesperĭdes are said to have had trees in their garden which bore golden apples.

29. *Danaën eludere posset:* 'might deceive Danaë.'

32. *Testæ frugis:* 'bread.'

37. *Auctorem muneris:* 'the grantor of this gift;' i. e. Bacchus, for wine, by Metonymy.

47. *Pactam . . . solvit:* 'and annuls the promise given and favors granted.'

55. *Amnem:* i. e. Pactōlus, a river of Lydia, which rises in mount Tmolus, and, after passing the city of Sardis, empties itself into the Hermus. It is sometimes called, in allusion to its golden sands, the Chrysorrhŏas.

56. *Venæ:* *aureæ* is understood.

59. *Pana:* Pan, the god of shepherds and huntsmen, and the most distinguished of all the rural deities. He is generally said to be the son of Mercury; but some mythologists make Jupiter his father, and others describe him as the son of Penelŏpe. In his shape and features, Pan was deformed and disgusting; on his head were two horns, and his beard, legs, and feet, were those of a goat. The woods and mountains of Arcadia were the principal places of his residence, and here, though he is said to have continually terrified the inhabitants by his hideous appearance, he was worshipped for a succession of ages with the greatest veneration. The worship of this deity was derived originally from the Egyptians. The Greeks established festivals to his honor, called Lycæa, from Lycæus, a mountain in Arcadia, on which he had an oracle; and in the month of February, the Romans celebrated annually the same feasts, which they called Lupercalia, from the Lupercal, a place consecrated to him by Evander, near which Romŭlus and Remus were nourished by the *lupus* or wolf. Milk and honey were the sacrifices generally offered on his altars. The flute or *syrinx*, which he always carried in his hand, was invented by him in honor of a nymph, who had been changed into a reed to save her from his violence.

60. *Pingue . . . mansit:* 'but his stupidity remained.'—*Ut antè:* 'as before;' when he requested every thing he touched might become gold.
63. *Utroque:* 'on both sides.'
64. *Hypæpis:* 'Hypæpa,' a city of Lydia.
75. *Delinit:* 'pleases; delights.'
77. *Ille:* Apollo.
79. *Dentibus Indis:* 'ivory.'
81. *Artificis . . . fuit:* 'his very posture indicated his skill.
88. *Trahit in spatium:* 'lengthens them.'
89. *Dat posse moveri:* 'gives them the power of moving.'
96. *Efferre sub auras:* 'to make it publicly known.'
97. *Secedit:* 'steps aside.'
99. *Voce . . . haustæ:* 'in a low voice tells, and whispers to the hole.'
100. *Regestâ:* 'being thrown in again.'
104. *Prodidit agricolam:* i. e. exposed the one who had buried his words there.
105. *Obruta:* 'which had been buried;' viz. Midas has ass's ears.
Cēyx. Ceyx was the son of Lucĭfer, and a king of Trachinia, a small country near mount Œta. He married Halcyŏne, or Alcyŏne, the daughter of Æŏlus, with whom he lived in the greatest harmony, till, anxious to learn the fate of Dædalion, his brother, who had been changed by Apollo into a hawk, he undertook the voyage, which Ovid has here described.
106. *Interea . . . Ceyx:* the construction is, *interea Ceyx, turbatus* quoad *anxia pectora* prodigiis *sui fratris, prodigiisque secutis fratrem.*
109. *Ad Clarium . . . deum:* to the temple of Apollo at Claros.
110. *Phorbas:* an avaricious and bloody robber, who, at the head of the Phlegyæ, a rapacious people of Thessaly, plundered and burnt the temple of Apollo at Delphi. For this sacrilegious act, Phorbas and most of his followers were destroyed by the gods, before they could return to their own land.
112. *Obvertit . . . remos:* the sailors, no longer heeding their oars, let them hang along the sides of the vessel.
113. *Cornua . . . arbore:* 'and fastens the sail-yards on the top of the mast.' The extremities of these yards resembled the horns of oxen. They were fixed on the top of the mast to give the full extent of the sails.—*Totaque . . . deducit:* 'and draws down the whole sail along the mast.'
124. *Munire latus:* 'to stop all leaks in the sides' of the ship.
125. *Egerit:* 'throws out.'
133. *Incursu:* 'by the dashing.'
138. *Sternitur:* 'it is level.'
149. *Se . . . admiserat:* 'had raised itself unrestrained.'
150. *Ibat . . . ratis:* 'it dashed against the rigging of the vessel.'
151. *Cunei:* 'the pins;' with which the planks of the vessel were fastened together.—*Ceræ:* 'of pitch.'
168. *Absistit:* 'ceases.'

169. *Mænia:* i. e. 'the walls or sides;' into the hold.

177. *Funera:* 'a burial; funeral rites.' Because those only were allowed to pass over the Styx, whose bodies were buried.

188. *Arbos:* 'the mast.'

191. *Nec leviùs:* 'nor less violently.'

205. *Niger arcus aquarum:* 'a dark arching wave.'

210. *Æolis:* Halcyŏne, the daughter of Æŏlus.

213. *Ipsa gerat:* 'she may wear herself.'

219. *Hoc:* 'this last;' viz. that he might prefer no other lady to her.

221. *Funestas:* 'polluted.' When any member of a family died, all the relatives were considered polluted, till the funeral was over, and the house purified with frankincense.

223. *Somni:* 'of Somnus;' the son of Erĕbus and Nox, and the god of sleep. Morpheus, his principal attendant and messenger, is, however, sometimes called the god of sleep.

228. *Jussi:* 'to whom she was ordered to go.'

229. *Cimmerios:* 'the Cimmerii;' a people on the western coast of Italy, who, from their dwelling in caves instead of houses, were said to live in perpetual darkness.

234. *Vigil ales:* the cock.

236. *Sagacior anser:* the goose is said to be more watchful than the dogs, because the geese alarmed the sentinel, when the Gauls, having ascended the Capitoline Hill at the dead of night, were about to take the Citadel of Rome.

240. *Rivus aquæ Lethes:* 'a branch of the river Lethe.' This is the river of forgetfulness; whose waters are said to cause an entire oblivion of all that is past in those who drink of them.

247. *Ebeno . . . atrâ:* 'placed high upon black ebony.'

258. *Excussit . . . sibi se:* 'at length roused himself.'

259. *Cognŏrat:* *illam* is understood.

264. *Trachine:* 'in Trachis;' the capital of Trachinia, which was either founded by Hercules, or chosen by him as the place of his residence after he had slain Eunŏmus; hence it is sometimes called Heraclēa.

265. *Simulacraque . . . fingant:* 'and assume the appearance of one who has been shipwrecked.'

268. *Labique . . . artus:* 'and when she felt sleep stealing upon her limbs.'

270. *Pater:* sc. *Somnus.*

271. *Figuræ:* *ullius* is understood.

277. *Icelon, Phobetora, Phantasos:* 'Icĕlos, Probĕtor, Phantăsos;' names derived from the Greek, the first signifying *resemblance,* the second *fear,* and the third *fancy* or imagination.

278. *Est . . . Phantasos:* 'there is likewise a third, called Phantăsos, master of a different art.'

283. *Senior:* Somnus.

284. *Edita:* 'the commands.'

299. *Falsæ:* 'deceived;' by false hopes of my return.

306. *Lugubria:* 'mourning.'

320. *Scindit:* 'but she tears it.'

336. *Non simul:* separate from you; without you.

338. *Et sine me . . . habet:* 'and the sea holds me, not contained within it.' That is, the sea has my soul, my affections; whilst my person is here. This is the same sentiment with that expressed in the preceding verse.

343. *Litera:* 'an inscription; an epitaph.'

358. *Tibi: heu et illa misera* understood.

360. *Hoc minùs . . . sua:* 'by so much the less and less is she herself, being distracted.'

361. *Quod:* 'what body it was.'

365. *Adjacet undis . . . moles:* 'there is near to the water a pier, built by hands.'

370. *Stringebat:* 'skimmed along.'—*Ales miserabilis:* 'now a miserable bird.'

376. *Senserit: an* is understood.

383. *Æquore:* 'on the sea.' The ancients supposed that the halcyons, or king-fishers, began to make their nests on the surface of the ocean seven days before the winter solstice, and that their young were hatched fourteen days afterwards, during which time the sea was always calm; hence arose the expression 'Halcyon days,' signifying days of peace. It is now a well-established fact, that the king-fisher generally builds its nests in cliffs or rocks in the month of April.

384. *Tum via . . . maris:* 'then during these days the passage of the sea is safe.'

385. *Præstat:* 'accommodates.'

BOOK XII.

Famæ Domus. The following description of the abode of Fame, or report, is highly poetical and beautiful. It is given by way of episode, by our poet, when he is about to state that the report of the approach of the Grecian fleet had reached Troy, and to give an account of what followed.

1. *Orbe . . . medio:* 'in the centre of the universe.'

2. *Triplicis confinia mundi:* 'the confines of the threefold world;' i. e. composed of the earth, seas, and sky or heaven.

8. *Nocte dieque patent:* sc. *limina;* 'the entrances are all open night and day.'—*Tota . . . sonanti:* 'the whole is one vast reverberating ear.'

16. *Commenta millia rumorum:* 'a thousand false reports.'

24. *Ipsa:* Fame 'herself.'

BOOK XIII.

CERTAMEN. After the death of Achilles, the arms, which Vulcan had given him, were claimed by Ajax and Ulysses, two of the Grecian chiefs. Ajax, the son of Telămon, a king of the island of Salămis, was distinguished as much by his rashness and impetuosity, as by his invincible bravery. Ulysses, the son of Laërtes, and king of Ithăca, was less valiant in war than his rival; but he manifested greater eloquence and wisdom in council, and rendered more essential assistance to the Greeks by his advice, than Ajax by his arms. In the contention between these heroes, Ovid has accurately delineated their characters. The speech of the son of Telămon evinces the honest bluntness of the soldier; while in the reply of Ulysses, we perceive the insinuating and artful address of the orator.

1. *Coronâ:* 'a circle.'

2. *Clypei septemplicis:* 'of the seven-fold shield;' i. e. covered with seven thicknesses of ox hide.

3. *Sigeta:* 'of Sigæum;' a town and promontory near Troy, now called Cape Janizari.

6. *Ante rates:* 'before the Grecian ships;' i. e. which I preserved from the fury of the Trojans, when they had overcome Ulysses and the other Greeks, and were about to burn the fleet.

7. *Hectoreis flammis:* 'to the fury of Hector.' He was the son of Priam, king of Troy, and the bravest of all the Trojans. He was slain near the end of the war by Achilles.

9. *Fictis:* 'plausible.'

17. *Æmulus:* such a rival as Ulysses.—*Ajaci . . . superbum:* 'it is no honor to Ajax to have gained.'

18. *Sit licèt . . . Ulysses:* 'whatever Ulysses might hope to gain, however great in itself.'

20. *Quo:* 'in as much.'

25. *Huic:* of Telămon.

26. *Æoliden:* 'the son of Æŏlus.'

30. *Achille:* Achilles was the son of Peleus and Thetis. Soon after he was born, his mother plunged him into the river Styx; and thus made him invulnerable in every part except the heel by which she held him. This precaution was not, however, sufficient to divest her of her fears for his future safety; and when the Grecian armies assembled to besiege Troy, she sent him, disguised in a female dress, to her brother Lycomĕdes, king of Scyros, an island in the Ægean sea: but here he did not long remain undiscovered. An oracle had declared that Troy could not be taken without his aid, and Ulysses undertook to find him, and lead him to the field. Disguised as a merchant, he went to the court of Lycomĕdes with arms and jewels for sale. Achilles discovered his sex by eagerly purchasing the arms, and immediately yielded to the solicitations of Ulysses, and sailed with him to the Trojan coast. After having distinguished himself above all his countrymen by his valor and intrepidity, Brisĕis, a

favorite female captive, was taken from him by Agamemnon, and he retired in disgust from the army. The death of Patroclus, who was slain by Hector, recalled him at length to the field. Arrayed in a splendid suit of armor, made for him by Vulcan, he revenged the death of his friend by the slaughter of many of the most eminent Trojan heroes. Hector himself was sacrificed to his revenge. After having slain him in single combat, he inhumanly dragged his body three times round the walls of Troy, and afterwards sold it to the aged Priam. In the tenth year of the war, the affections of Achilles were engaged by Polyxĕna, the sister of Hector, and as he was soliciting her hand in the temple of Minerva, he received a wound in the heel from her brother Paris, which caused his death.

31. *Frater:* 'my cousin.' Peleus, the father of Achilles, was the brother of Telamon.—*Quid sanguine cretus Sisyphio:* 'why does this descendant of Sisȳphus.' Ulysses, whose mother Anticlēa is said to have been given by her father to Sisȳphus a few days before her marriage with Laërtes.

33. *Inserit . . . gentis:* 'intrude the name of a strange family among the Æacidæ.'

34. *Nulloque sub indice:* 'and without any one to discover deceit in me;' i. e. as Palamēdes did in Ulysses. When the Grecian chiefs were summoned to the siege of Troy, Ulysses had recently married Penelŏpe, the daughter of Icărus; and unwilling to leave her society, he counterfeited insanity. Having yoked together a horse and a bull, he proceeded to plough with them the sand on the sea shore, and afterwards to sow it with salt. This artifice was, however, unsuccessful. Palamēdes, the son of Nauplius, discovered his treachery, and exposed it to the Greeks. He placed immediately before the plough Telemachus, his infant son, and thus constrained Ulysses to prove that his madness was pretended, by so guiding the cattle, that the life of his child might be saved. This detection obliged the king of Ithăca to join the Grecian warriors; but he soon afterwards basely revenged himself on Palamēdes, by charging him with treason. Producing a sum of money, which he had caused to be buried in his tent, and letters, which he had forged, to substantiate his charge, the innocent object of his enmity was condemned by the army as a traitor, and stoned to death.

35. *Arma: Achillis* is understood.

43. *Creditus:* 'or believed to be real.'

45. *Pæantia proles:* Philoctētes, who, in consequence of an offensive wound in the foot, was left, by the Greeks, in the island of Lemnos, at the instigation of Ulysses.

49. *Vana:* 'in vain.'

50. *Eadem nobis . . . arma:* 'the same war with us.'

51. *Sagittæ Herculis:* Hercules at his death gave his bow and poisoned arrows to Philoctētes. One of these arrows fell upon his foot, and caused the wound alluded to above.

57. *Viveret . . . haberet:* 'would have been alive; or at least would have died without a criminal charge upon him.'

61. *Subduxit:* sc. *Ulysses.* He had caused Philoctētes to be left

in exile, and Palamēdes to be put to death on suspicion. See verse 34, note.

63. *Nestora:* Nestor was the son of Nereus and Chloris, and the king of Pylos. He was distinguished above the other Greeks in the Trojan war for the greatness of his wisdom, the sweetness of his eloquence, and his inflexible regard to justice.

64. *Desertum Nestora:* 'the forsaking of Nestor.'

68. *Tydides:* Diomēdes, 'the son of Tydeus;' he was the king of Ætolia. He was surpassed in valor and martial renown by none of the Grecian chiefs, except Achilles and Ajax the Telamonian. After the destruction of Troy, he returned to his native land; but the conduct of his wife Ægiăle caused him to quit it in disgust; and he settled with his companions in Italy, where he married the daughter of Daunus, the king of the country.

71. *Tulit: auxilium alteri* understood.

72. *Legem . . . ipse:* he had himself set an example, in abandoning Nestor, which ought to have been followed in his own case.

86. *Pondere:* stone.

87. *Poscentem: aliquem* is understood.

88. *Sortem meam:* 'that the lot might fall on me.'

95. *Istis: arm's* is understood.

98. *Rhesum:* Rhesus was a king of Thrace. An ancient oracle had declared that Troy could never be taken, if the horses of this monarch drank of the waters of Xanthus, or tasted the grass of the Trojan plains. The Greeks, who were acquainted with this oracle, sent Ulysses and Diomēdes to intercept Rhesus before he entered the city: they accordingly attacked him by night on his first arrival in the territories of Troy, slew him while buried in sleep, and carried off his horses to the Grecian camp.—*Dolona:* Dolon was a Trojan spy, who was taken prisoner by Ulysses in his expedition against Rhesus, and who, to preserve his life, disclosed to him the plans of his countrymen. His perfidy and cowardice excited the indignation of the Greeks, and he was finally slain by them.

99. *Helenum:* Helĕnus was the son of Priam, king of Troy, and celebrated for his knowledge of future events. Through envy at the preference given by Helen to his brother Deiphŏbus, he left his native city in disgust, and retired to mount Ida; where he was taken prisoner by Ulysses. Either seduced by the promises of the Greeks or instigated by resentment against his countrymen, he disclosed the secret on which the fate of Troy depended. There was within its walls a statue of the goddess Minerva, called the *palladium;* and an ancient oracle had declared that the city could not be taken, as long as this sacred image remained within it. Having obtained from Helĕnus the information necessary for the success of their enterprise, Diomēdes and Ulysses entered the Trojan city by night, and carried off its safeguard. After the ruin of his country, Helĕnus became the captive of Pyrrhus, the son of Achilles, to whom he so endeared himself, that he gave him in marriage Andromăche, the widow of Hector, and left him at his death a part of his own kingdom, which was afterwards called Chaonia.

103. *Hæc: arma dabuntur* is understood.

107. *Dulichius vertex:* 'the head of Ulysses;' in whose dominions was Dulichium, an island in the Ionian sea.

109. *Pelias:* 'of Achilles, the son of Peleus.'

114. *Erit: causa* is understood.

119. *Novus . . . habendus:* i. e. a new shield must take the place of mine, now full of holes.

122. *Referentem: ea arma* is understood.—*Relatis:* sc. *armis;* 'with them when rescued.'

124. *Ultima: verba* is understood.

127. *Gratia:* 'gracefulness of action.'

130. *Tuis armis:* sc. *potireris;* 'wouldst now enjoy thine arms.'

134. *Danaïs successit:* 'joined the Grecian forces.' See verse 30, note.

135. *Huic modò . . . videtur:* 'only let it not profit this fellow that he seems to be a blockhead, as he really is.'

145. *Exsul:* 'an exile.' An allusion is here made by Ulysses to the banishment of Peleus and Telămon by their father, for accidentally killing with a quoit their brother Phocus.

152. *Sanguinis ordo:* 'rank; noble ancestry.'

155. *Pyrrhus:* sometimes called Neoptolĕmus, the son of Achilles and Deidamīa, the daughter of Lycomēdes. After the death of his father, he joined the army at the siege of Troy, where he displayed the greatest bravery and the most ferocious cruelty. He was the first who ascended the celebrated wooden horse, and the first who slaughtered in the city its defenceless and unarmed inhabitants. He butchered the venerable Priam at the altar, to which he had fled for refuge, and treated with the greatest barbarity the remains of his family. On his return to Greece he settled in Epīrus.

156. *Phthiam:* 'to Phthia;' a city of Thessaly, in which Peleus lived.—*Scyronve:* 'or to Scyron,' where Pyrrhus was.—*Ferantur: arma* is understood.

157. *Nec minùs . . . Achilli:* 'Nor is Teucer less a cousin to Achilles than Ajax.' Teucer was the brother of Ajax.

162. *Genitrix Nereïa:* i. e. Thetis, the daughter of Nereus, and the mother of Achilles.—*Leti:* sc. *Achillis.*

169. *Pergama:* 'Troy;' in which was the citadel called *Pergamus,* or pl. *Pergama.*

170. *Ad fortia:* 'to achieve brave actions.'

171. *Telephon:* Telĕphus, a king of Mysia, the son of Hercŭles and Auge. Having married one of the daughters of Priam, he attacked the Greeks as soon as they landed on his coast; but as he was on the point of obtaining a decided victory over them, Bacchus caused a vine suddenly to spring up, which entangled his feet and threw him on the ground. Achilles immediately gave him a severe and painful wound, which an oracle declared could only be cured by the same spear and the same hand which inflicted it. Ulysses, who knew that the assistance of a son of Hercŭles was necessary for the success of their enterprise, prevailed at length on the Thessalian hero to administer relief to Telĕphus, by rubbing on his wound a little rust, scraped

from the point of his spear. He was immediately restored to health, and proved his gratitude to the Greeks by joining their army.

173. *Thebæ:* a town near Troas; not the capital of Bœotia.—*Lesbon:* Lesbos; a large island in the Ægean sea, called formerly Pelasgia and Macaria, and now known by the name of Metelin.

174. *Chrysenque, et Cyllan:* 'Chryses and Cylla;' cities near Troy.—*Apollinis:* 'in which Apollo was worshipped.'

176. *Lyrnesia:* 'of Lyrnessus;' a city of Troas.

178. *Dedi:* I gave to the Grecian armies a hero.

180. *Dederam: arma* is understood.

181. *Unius:* i. e. of Menelăŭs, the injured husband of Helen.

182. *Aulida:* Aulis, a town with a large port on the coast of Bœotia, where the Greeks assembled before they went to Troy. The island of Eubœa, now called Negropont, is said to have been once joined to the continent by a bridge near Aulis.

184. *Agamemnona:* Agamemnon, the king of Mycēnæ and Argos, the elder son of Atreus, and the brother of Menelăŭs. On account of his military talents and near relationship to Menelăŭs, he was chosen commander in chief of the Grecian forces destined for the siege of Troy; but having offended Diana, by killing one of her favorite stags, he was called on by an oracle to sacrifice to the goddess his daughter Iphigenīa, or the Grecian fleet could never quit the harbor, in which it was detained. This cruel order the wretched father long refused to obey; but he was at length prevailed on by the persuasive eloquence of Ulysses to consent, that the blood of his daughter should be shed for the cause of Greece. Under the pretence of being married to Achilles, Iphigenīa was brought by Ulysses from her mother Clytemnestra to Aulis; where she was sacrificed on the altar of Diana, and procured for the Grecian ships a favorable wind. The actual death of Iphigenīa is denied by some mythologists, who assert that Diana substituted in her stead a hart, and placed Iphigenīa in her temple at Taurĭca. After the destruction of Troy, Agamemnon returned to Mycēnæ; but as soon as he arrived in the city, he was murdered by the unfaithful Clytemnestra and her criminal companion Ægisthus.

190. *Tenui:* 'I gained.'—*Iniquo:* 'partial;' from parental affection.

192. *Summa sceptri:* 'the high office of commander in chief.'—*Penset:* 'he should balance.'

200. *Helenam:* Helen, the daughter of Jupiter and Leda, was the wife of Tyndărus, king of Sparta. Her beauty was so remarkable even in her infancy, that she was carried off by Theseus before she had attained her tenth year, and detained by him at Aphidnæ in Attĭca, till she was rescued by her brothers Castor and Pollux. Her hand was eagerly solicited of her father by all the princes of Greece; but being left to make her own choice, she selected for her husband Menelăŭs, the brother of Agamemnon, to whom Tyndărus soon after resigned his kingdom At the marriage of Helen, all the Grecian chiefs, who had sought her hand, pledged themselves to defend her person and character from injury and violence. About this period a

ing of Lycia. In the Tro
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were commanders in the
: 'honorable from their

troclus, the son of Menætius
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, retired also with him;
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ved himself in the armor
r safety within the walls
nd slain by Hector.
: i. e. with Ajax, who
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: i. e. Hector in single
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engage him first.
ter: Thetis.
mi cs: 'a rough, unpolished
rides Ajax for coveting the
the skill of Vulcan, when
lamina) upon them.
nio is understood.
understood before *falso*.
the gold found in his tent.

: 'for a man to be faithful
loctētes.
: 'do not commit the brin
a river of Troas, which rises
: it is now a small rivulet.
Greece.'
: sc. *facta est copia*.
'without these services.'
e coēgi: 'I made it capable
. *meum*: 'forbear then, by
forward my friend Diomēdes
ing without Diomēdes.
n: *hominem esse* understood
r Ajax: 'the more discreet

is: a brave Thessalian in the
oas, the son of Andrēmon, a
s: the son of Deucalion, and
Trojan war, in which he disti
s, he made a vow to Neptune
preserved from its dangers,
creature that presented itsel

contention was excited by the goddess of discord between Juno, Venus, and Minerva. Each of these goddesses claimed the superiority in beauty, and they agreed at length to submit the dispute to the decision of Parïs, a son of Priam, who was living as a shepherd on mount Ida. Pàris decided in favor of Venus, and received from her a promise of the most beautiful woman in the world for his wife. This promised reward he was soon informed was Helen, the bride of Menelāūs, and he accordingly set sail for Sparta to obtain her. Here he was received and entertained with every mark of respect, until he basely abused the laws of hospitality : during a temporary absence of the king from his court, he prevailed on the faithless Helen to accompany him to Asia. Their flight occasioned the most celebrated war recorded in the annals of fabulous or authentic history. All Greece took up arms to revenge the injuries of Menelāūs, and on the refusal of Paris to restore his queen, the war was commenced, which ended in the destruction of Troy.

201. *Antenora:* Antēnor, a prince related to Priam, who was desirous of restoring Helen to Menelāūs, and who escaped the flames of Troy, and settled in Italy, near the Adriatic, where he built the city Antenorea or Padua.

202. *Rapuĕre: Helenam* is understood.

204. *Prima lux:* 'the first day ;' or the beginning.

219. *Non sinat hoc Ajax:* 'Ajax forsooth would not suffer this !' Ulysses speaks this ironically. and with great contempt; intimating that Ajax had been of no importance during the nine years' siege, when the Trojans seldom trusted themselves to open combat.

220. *Ituros: Græcos* is understood.

221. *Dat: consilium* is understood.

222. *Non erat . . . loquenti:* 'this was not too much for one who never speaks without boasting of his great exploits.'

233. *Thersites:* he was the most deformed, and the most insolent and abusive chief in the Grecian camp. He was killed with a blow of the fist by Ulysses, whom he had been ridiculing.

238. *Petit:* 'seeks' as a companion.

241. *Est aliquid . . . legi:* 'it is something to be singled out of so many thousands of Greeks by Dioinēdes.'

244. *Ausum eadem . . . interimo:* 'I slew Dolon, a Phrygian, daring to reconnoitre as we did.'

248. *Præmissâ:* 'sent before me.'

251. *Captivo: curru* is understood.

252. *Ingredior: castra nostra* is understood.

253. *Cujus equos . . . hostis:* 'the horses of whom our enemy had demanded for one night's service.' Dolon had demanded of Hector the horses and chariot of Achilles, as a reward for exploring the Grecian camp that night.

254. *Benignior:* 'more deserving.'

255. *Sarpedonis:* 'of Sarpēdon ;' the son of Jupiter and Eurōpa, or, according to others, Laodamīa. After an ineffectual attempt to establish himself on the throne of Crete in preference to his brother Minos, he retired to Caria, where he built the town of Milētus. He

afterwards became king of Lycia. In the Trojan war he joined the forces of Priam, and fell by the sword of Patroclus. The chiefs here mentioned by Ulysses were commanders in the army of Sarpēdon.

263. *Ipso . . . loco:* 'honorable from their situation;' i. e. in my breast.

273. *Actorides:* Patroclus, the son of Menætius and the grandson of Actor. When Achilles retired in disgust from the war, Patroclus, his friend and companion, retired also with him; but being at length prevailed on by Nestor to return to the field, as the enemy was about to fire the fleet, he arrayed himself in the armor of Achilles, and obliged the Trojans to seek for safety within the walls of their city. He was at length overcome and slain by Hector.

274. *Cum defensore:* i. e. with Ajax, who was defending them. Some suppose *defensore* to refer to Hector.

275. *Hectoreo Marti:* i. e. Hector in single combat.

277. *Nonus . . . sortis:* 'he was but the ninth in that affair, and preferred only by the chance of lot. There were nine generals who went out to fight Hector in single combat; and they cast lots to determine who should engage him first.

288. *Cærula mater:* Thetis.

290. *Rudis . . . miles:* 'a rough, unpolished soldier, without understanding.' He derides Ajax for coveting the arms of Achilles curiously wrought by the skill of Vulcan, when he could not even understand the *devices* (*cælamina*) upon them.

305. *Ajacis: ingenio* is understood.

308. *Falso: si* is understood before *falso.*

312. *Pretio:* 'by the gold found in his tent.'—*Objecta:* 'the charges against him.'

319. *Esse fidelem:* 'for a man to be faithful.'

320. *Quem:* Philoctētes.

321. *Ne mandate:* 'do not commit the bringing of him here.'

324. *Simoïs:* a river of Troas, which rises in mount Ida, and falls into the Xanthus: it is now a small rivulet.

325. *Achaïa:* 'Greece.'

332. *Tui mihi:* sc. *facta est copia.*

339. *Sine illis:* 'without these services.'

349. *Vinci posse coēgi:* 'I made it capable of being conquered.'

350. *Desine . . . meum:* 'forbear then, by thy looks and thy muttering, to bring forward my friend Diomēdes.' Ajax had said that Ulysses did nothing without Diomēdes.

354. *Pugnacem: hominem esse* understood.

356. *Moderatior Ajax:* 'the more discreet Ajax;' i. e. Ajax the son of Oïleus.

357. *Eurypylus:* a brave Thessalian in the Grecian army.—*Andremone natus:* Thoas, the son of Andrēmon, a Grecian chief.

358. *Idomeneus:* the son of Deucalion, and a king of Crete. On his return from the Trojan war, in which he distinguished himself by his military prowess, he made a vow to Neptune during a violent tempest, that if he were preserved from its dangers, he would sacrifice to him the first living creature that presented itself on the Cretan shore.

Idomeneus escaped the fury of the storm, but his son, who came first to the shore to congratulate his father on his landing, was doomed to be the price of his safety. In conformity to his vow, he sacrificed him to the god; but the indignation which this act of cruelty excited among his subjects, obliged him to leave Crete and settle in Calabria, where he built the city Salentum, and where, after a long and peaceful reign, he ended his days.

359. *Meriones:* the charioteer of Idomeneus, and a brave soldier.

362. *Nostri: ingenii* is understood.

376. *Deos:* Minerva. The plural number is here used by a poetical license for the singular, and the masculine gender for the feminine.

378. *Præcipiti: loco* is understood.

396. *Œbalio:* of Hyacinthus. See Book X, verses 105 and 115, notes.

398. *Hæc . . . querelæ:* the construction is, *hæc* est litera *nominis* Ajacis, *illa* est litera *querelæ* Hyacinthi.

Hecuba in canem mutata. After an unsuccessful siege of ten years, the Greeks at length despaired of taking by force this celebrated city. Recourse was therefore had to artifice. They secretly filled a large wooden horse with armed men, and withdrew their armies from the plains of Troy. This horse the Trojans were prevailed on by the treacherous wiles of Sinon, a Greek, to bring within their walls; and when night approached, their enemies, who were concealed within it, rushed out, set fire to the city, and, notwithstanding a vigorous resistance, put the greater part of the inhabitants to the sword. Among the few who were saved by the conquerors, was Hecŭba, the widow of the murdered Priam. In the division of the captives, she fell to the lot of Ulysses, whom of all the Greeks she most dreaded and abhorred.

399. *Priameia conjux:* Hecŭba, 'the wife of Priam.' After the destruction of Troy, Hecŭba was conveyed by the Grecian fleet to Thrace, where she expected to find at least one of her sons safe. For Priam, when his country was first invaded, had sent, with most of his treasures, his youngest son Polydōrus, to be brought up secretly by Polymnestor, or Polymestor, king of Thrace, who had married Priam's eldest daughter, Iliŏne. But on her arrival Hecŭba found that Polymnestor had murdered Polydōrus, as soon as he heard of Priam's death, in order to secure the gold intrusted to his care. In her fury at this discovery, Hecŭba tore out the eyes of Polymnestor; and, as she was pursued by the Thracians casting stones at her, she was changed into the form of a dog.

402. *In angustum clauditur:* 'becomes narrow.'—*Hellespontus:* 'the Hellespont;' now called the Dardanelles, a narrow strait between Asia and Europe, which received its name from Helle, a sister of Phryxus, who was drowned in it.

404. *Jovis ara:* Pyrrhus had slain Priam near an altar behind which he had concealed himself.

405. *Antistita Phœbi:* 'the priestess of Apollo;' i. e. Cassandra, the daughter of Priam and Hecŭba. She received from Apollo the

knowledge of future events, but having deceived that deity by a breach of promise, he caused her predictions to be always disbelieved. After the destruction of her native city, which a regard to her prophetic declarations would have saved, she fell to the lot of Agamemnon, and shared his fate as soon as she arrived with him in his own land.

410. *Astyanax:* the son of Hector and Andromăche.

416. *Troades:* 'the Trojan ladies.'

420. *Dulichiæ manus:* 'the hands of Ulysses;' king of Dulichia.—*Hausit:* 'she took;' i. e. from the tomb.

425. *Bistoniis:* the Thracians are sometimes called Bistŏnes, from Bistonia, one of their cities.

428. *Nisi adjecisset:* 'had he not sent with him.'

438. *Temporis referebat:* 'exhibited the fierce look of that instant.'

443. *Polyxena:* this was the daughter of Priam, with whom Achilles had been in love when living, and whom he now demands to be sacrificed to his *manes*.

447. *Tumulum: Achillis* is understood. The tomb of Achilles was at Sigæum, a promontory near which the Scamander falls into the sea.

457. *Fallere:* 'be concealed from.'

458. *Mater obest:* i. e. the thought of my mother's sorrow afflicts me.

460. *Ne Stygios . . . manes:* 'that I may go free to the Stygian shades;' i. e. voluntarily.

470. *Sacerdos:* Pyrrhus.

474. *Deploratosque . . . Priamidas:* 'and recount the children of Priam, whose death had already been lamented.'

478. *Prædæ mala sors:* 'an unhappy lot of plunder.'

481. *Quæ:* Hecŭba.

497. *In genus hoc:* 'against this our family.'

498. *Æacidæ . . . fui:* i. e. I have had children but for Achilles to destroy.

501. *Maxima rerum:* i. e. the richest and greatest woman in the world.

504. *Penelopæ munus:* 'a present for Penelŏpe;' the wife of Ulysses, whose slave she then was.

507. *Amissos: liberos* is understood.

512. *Differtis:* 'do you delay taking away.'

516. *At . . . dotabere:* 'but I presume you will be honored with funeral rites.' This is the irony of bitter anguish.

536. *Positi:* 'as he lay extended' on the shore.

539. *Pœnæque . . . est:* 'and her thoughts are wholly occupied in devising a plan for punishing the murderer of her son.'

543. *Animorum:* 'of her former greatness of spirit.'

545. *Nam se . . . aurum:* sc. *ait;* 'for she says she wishes to point out to him some hidden gold, which he might give to her son.'

547. *Odrysius:* the Thracian king. The Odrȳsæ were an ancient people of Thrace, inhabiting that part of the country, which lay between the city Abdēra and the river Danube.

556. *Manus: in loca oculorum* understood.

557. *Loca . . . haurit:* 'she tears out the sockets of his eyes.

563. *Nomen:* i. e. the name of *Cyneum*, a word derived from the Greek, signfying a *dog*.

564. *Sithonios:* 'of Thrace;' of which Sithonia, a country between Mount Hæmus and the Danube, formed a part.

565. *Illius: sc. fortuna moverat;* 'her hard fortune had moved.'

567. *Sic:* sc. *moverat.—Ipsa:* Juno always manifested the most violent enmity to the Trojans, and more especially to the family of Priam.

Memnonis cineres in aves mutati. Memnon was a king of Ethiopia, and son of Tithōnus and Aurōra. At the beginning of the Trojan war, he came with a large army to the assistance of Priam, who was his uncle, and distinguished himself by his courage and success against the Greeks. Having slain Antilŏchus, the son of Nestor, the aged father challenged him to single combat; but the generous Memnon refused to fight so aged and venerable a man, and accepted another challenge from Achilles, and fell in the conflict. After his death, his subjects, the Ethiopians, or Egyptians, erected to the honor of their monarch an immense statue, the ruins of which still remain, and are celebrated for their grandeur and beauty.

569. *Non vacat Auroræ:* 'Aurōra was not at leisure.'

575. *Palluerat:* 'had become pale.'—*Æther:* 'the heavens.'

580. *Aureus æther:* 'the glorious heavens.'

585. *Noctis . . . servo:* 'I watch the limits of night;' i. e. do not let night pass its boundaries and encroach upon the day.

603. *Lustrant:* 'they fly around.'

604. *Seducunt castra:* 'they divide into two parties.'

608. *Inferiæ . . . corpora:* 'and their bodies fall as offerings to the buried ashes, to which they were related.'

610. *Auctor:* 'their parent' Memnon.

613. *Dymantida:* Hecŭba, 'the daughter of Dymas;' a Phrygian prince.

615. *Rorat:* 'sprinkles her tears as dew.'

BOOK XIV.

Æneas et Reges Albani. Ænēas was the son of Anchīses and Venus. He married Creūsa, the daughter of Priam, king of Troy; and was distinguished for his courage, patriotism, and filial piety. His adventures form the subject of Virgil's celebrated Epic called the Ænēid. When Troy was in flames, and every hope of saving it from destruction was extinguished, Ænēas fled from the city, bearing on his shoulders his aged parent, and carrying in his left hand his household gods, and leading with the other Iūlus, or Ascanius, his infant son. Creūsa, who followed behind, was lost in the hurry of their flight. Ænēas, with a few of his countrymen, who escaped from the burning city, immediately proceeded to the oracle of Apollo at Delos,

where he was directed to repair to Italy; and a promise was given him that he should there establish himself. After he left Delos in search of the country spoken of by the oracle, he visited Crete, Epīrus, and Sicily, in which last place he lost his aged father by death. From Sicily he sailed for Italy, but was driven by a violent storm on the coast of Africa, where he was kindly received by Dido, who had recently built Carthage, and who offered her hand and her kingdom to the exiled Trojan. Æneas, however, was commanded by the gods to reject the proffered alliance, and to leave Carthage. The hero obeyed; and after having visited Cumæ and the infernal regions, he reached that part of the coast of Italy, which was the residence of Circe, a cruel and licentious enchantress, the daughter of Sol and Perseïs. Being warned by one of the companions of Ulysses of the dangers that awaited all who touched her shores, the Trojans immediately renewed their voyage, and landed in another part of Italy.

1. *Funis:* 'the cable.'

2. *Et procul . . . deæ:* 'and they leave far behind them the intrigues and abode of the infamous enchantress Circe.'

3. *Umbrâ: arborum* is understood.

5. *Potitur: Æneas* is understood.—*Faunigenæ Latini:* 'of Latīnus, the son of Faunus,' and king of the Aborigines or original inhabitants of Italy. Lavinia, the daughter of this monarch, had been secretly promised in marriage by her mother Amāta to Turnus, the son of Daunus and Venetia, and the king of the Rutŭli, a neighboring nation. The oracles, however, opposed this union, and declared that the daughter of Latīnus must become the wife of a foreign prince. Encouraged by this decree of the Fates, Ænēas, soon after he landed in Italy, demanded Lavinia in marriage, and obtained the consent of her father to their union. Turnus was filled with grief and indignation at the proposed alliance; and being determined to prevent it, he immediately made war on the Trojans. But neither his own heroic bravery, nor the assistance of a numerous army of allies, could ensure him success. After a long-continued struggle, the contest was at length decided by a single combat between the rival chiefs, in which Turnus was slain.

8. *Latio:* Latium, a country of Italy, situated on the south of the Tiber: its limits were originally very circumscribed, but the conquest of the Rutŭli and other neighboring nations enlarged its territories, and made it a considerable kingdom.—*Tyrrhenia:* Etruria, or Tuscany, a country of Italy west of the Tiber.

12. *Æneas: venerat* is understood.—*Evandri:* 'of Evander;' originally a king of Arcadia, but, being obliged to abandon his throne and country, he established a kingdom in that part of Italy in which Rome was afterwards built. Æneas had applied to him for aid, and Evander sent his son Pallas, with considerable forces under him; and advised Ænēas to apply to the Tuscans, whence he likewise obtained assistance.

13. *At Venulus:* he was an ambassador of Turnus.—*Profugi:* Diomēdes left his own country and settled in Italy after his return from the siege of Troy. See Book XIII, verse 68, note.

14. *Venerat: frustrà* is understood.—*Iäpyge Dauno:* 'Iapygian Daunus;' a king of Apulia, or Daunia, part of which country is called Iapygia.

15. *Dotalia:* i. e. which he had received as a dowry with the daughter of Daunus, whom he had married.

17. *Vires excusat:* 'pleads as an excuse his want of strength.'

19. *Suorum:* 'of his countrymen;' i. e. the Greeks.

20. *Illis:* i. e. those which they had solicited.

22. *Pinea texta:* i. e. the ships of the Trojans, made of pine.

27. *Idæo:* 'of mount Ida;' which was sacred to Cybĕle.

28. *Pulsi æris:* 'of cymbals.'

29. *Inflati . . . buxi:* 'of flutes made of box-wood.'

37. *Astræi fratres:* 'the brothers, sons of Astræus;' i. e. the winds; for Hesiod says they are the sons of the Giant Astræus and Aurōra.

44. *Fuerat: latus* is understood.

50. *Tangit:* 'affect.' They are not affected or troubled by having been originally trees on mount Ida.

53. *Supposuĕre manus:* 'they have befriended.'

56. *Rutulum:* 'the Rutulian;' Turnus.

57. *Habetque . . . utraque:* 'and both parties have their gods.' Venus is on the side of her son Ænēas, and Juno on that of Turnus.

60. *Deponendi pudore:* 'through shame of desisting.'

62. *Ardea:* the capital of the Rutŭli, which was destroyed by fire in the war with Ænēas, but which was afterwards rebuilt, and distinguished itself by its enmity to Rome.

68. *Nomen:* the generic name of the heron is *ardea.*

73. *Tempestivus erat cælo:* 'was ripe for heaven.'—*Cythereïus:* the son 'of Venus,' who is often called Cytherēa, from Cythēra, one of her favorite islands.

79. *Aliquod: numen* is understood.

80. *Adspexisse semel:* Ænēas passed through the infernal regions when he went to visit his father in Elysium.

84. *Quæque . . . petis:* 'both you, who make the request, and he for whom you make it.'

86. *Columbis:* 'by her doves.' Venus is generally represented as seated in a chariot drawn by doves; sometimes by sparrows, or swans.

88. *Numicius:* a small river of Latium, in which Æneas is said to have been drowned in a battle with the Etrurians.

90. *Sub æquora:* 'into the sea.'

91. *Corniger:* sc. *Numicius.* The deities of rivers are often represented by the poets as horned.

93. *Pars optima:* i. e. the divine nature, which Ænēas inherited from Venus.

96. *Turba Quirini:* 'the Romans.' Quirīnus was a name of Romŭlus.

97. *Indigetem:* 'Indĭges;' one of the Indigĕtes, or those deities who were once inhabitants of Italy, and whose worship was principally confined to the Roman nation.

98. *Binominis:* 'of two names;' for he was called Ascanius and

Iulus.—*Alba:* Alba Longa, a city of Latium, built by Ascanius, B. C. 1152, and destroyed by the Romans, B. C. 665.

99. *Silvius:* was the son of Æneas and Lavinia. This name was often applied to all the kings of Alba.

101. *Nomina:* i. e. with the ancient sceptre of Latium he received the name of his great-grandfather Latīnus [*repetita*] 'renewed in him.' —*Subit:* 'succeeds.'—*Alba:* the son of Latinus.

103. *Tiberinus:* the son of Capĕtus, who was drowned in the river Albŭla, which divides Latium from Etruria or Tuscany, and which was afterwards called the Tiber.

107. *Im tator fulminis:* 'who endeavcred to imitate thunder.'

111. *Palatinæ gentis:* of Latium, in which mount Palatine was situated.

112. *Pomona:* a nymph of Latium, the goddess of gardens and fruits. Employing her time in the cultivation of the earth, she long rejected every offer of marriage from the gods of the country, but was at length induced to marry Vertumnus, who introduced himself to her under the form of an aged female. The worship of this deity was confined to the Romans.

115. *Nomen:* her name *Pomōna* from *pomum*, an apple.

121. *Patitur: arbores* is understood.

123. *Ausonias:* 'of Ausonia;' an ancient name of Italy.—*Injusti miles Amuli:* 'the army of the wicked Amulius.' After the death of Proca, or Procas, the throne of Alba devolved upon his eldest son Numĭtor; but Amulius, his youngest son, dethroned his brother; and, to secure the crown to himself, murdered his son Lausus, and made Rhea Sylvia, his daughter, one of the Vestal virgins. The unjust designs of Amulius were, however, frustrated. Rhea became, by Mars, the mother of Romŭlus and Remus, who, when arrived at manhood, attacked and put to death the usurper, and reinstated their grandfather on his throne.

125. *Festis Palilibus:* 'on the day of the celebration of the Palilia,' festivals in honor of Pales, who was regarded by the Romans as the goddess of sheepfolds and pastures.—*Urbis:* of Rome, which was built by Romŭlus and Remus.

126. *Tatius:* he was the king of Cures, a town of the Sabines. To avenge the injuries of the Sabine women, who had been treacherously carried off by Romŭlus and his companions, Tatius made war against Rome, and advanced, at the head of his army, to the gates of the city. Tarpeĭa, the daughter of Tarpeĭus, the governor of the citadel, immediately sent a messenger to the Sabine army, offering to open to them the gates of Rome, on the condition that she should receive from every soldier what he carried on his left arm. Her offer was accepted, but the Sabines, as they entered the city, not only gave to the treacherous Tarpeĭa the bracelets which they wore on their left arm, and which she expected to receive, but, to punish her perfidy, they cast on her also their shields, and crushed her to death beneath their weight. She was buried in the Capitol, and gave to it the name of the Tarpeian tower or citadel.

129. *Sati Curibus:* 'the natives of Cures.'

130. *Corpora*: *Romanorum* is understood.
132. *Iliades*: Romŭlus, the son of Ilia, a name of Rhea.
136. *Jano*: 'the temple of Janus;' the first king who reigned over Italy. The virtues and popularity of this monarch caused him to be ranked after death among the gods, and many temples were erected by the Romans to his honor. His principal temple at Rome was never shut except during a period of perfect peace.'
140. *Elicuĕre*: 'they opened.'
141. *Ora*: 'the front of the temple.'
145. *Et Alpino . . . ipsis*: 'and you waters, which recently dared to vie with Alpine snow in coldness, now do not yield to fire itself.' The summit of the Alps is covered with perpetual snow.
149. *Præstructa*: 'fortified.'—*Martius*: the Romans had their origin from Mars, the father of Romulus and Remus.
152. *Generi*: the Romans were sons-in-law to the Sabines, whose daughters they had seized for their wives.
155. *Tatiumque . . . regno*: and that Tatius should share the Roman throne with Romŭlus.
165. *Cærula cæli*: 'the azure vault of heaven.'
166. *Rata*: 'fulfilled.'
169. *Rapinæ*: the taking of Romŭlus from the earth.
174. *Quiriti*: i. e. to the *Quirĭtes*; a name given to the Romans from their connection with the inhabitants of *Cures*.
175. *Per*: 'into.'
179. *Trabeati*: 'arrayed in the trabea;' a robe sometimes worn by the Roman kings.
180. *Flebat*: *Romulum* is understood.—*Conjux*: 'the wife' of Romŭlus, Hersilia, one of the Sabine women who were carried off by the Romans.
182. *Vacuæ*: 'the widow;' Hersilia.
202. *Orumque vocat*: 'and calls her Ora;' instead of Hersilia.—*Juncta Quirino*: 'worshipped in the same temple with Romŭlus.'

BOOK XV.

Pythagoræ sermo. Pythagŏras was a native of Samos, and one of the most celebrated and virtuous philosophers of antiquity. Born of opulent parents, he received the most liberal education which his country could afford, and soon became eminent for his proficiency in the liberal arts. After having distinguished himself in the Olympic games, he went in pursuit of knowledge into the East, and afterwards into Egypt and Chaldæa. Enriched by the learning and wisdom which he acquired in his travels, Pythagŏras revisited his native country; but, disgusted with the despotic government of the tyrant Polycrătes, he again retired from Samos, and settled at length in Crotōna, a town of Italy. Here he opened a school, and not only

obtained the veneration of the inhabitants by his virtues, but corrected the licentiousness of their manners by his precepts and the influence of his example. The doctrines which this philosopher taught, though not in every instance founded in truth, were in general favorable to morality. Modesty, temperance, industry, patriotism, and benevolence, were among the virtues he inculcated; and in order to form in his pupils habits of reflection and self-examination, he imposed on some of them a silence of two, and on others of five years, and obliged all to review every evening the actions of the day.

His knowledge of astronomy was great; and it has been said that the world is indebted to him for the system generally called Copernican, which places the sun in the centre, and describes the planets as moving in orbits around it. But notwithstanding the greatness of the philosopher's wisdom, he embraced and taught the doctrine of *metempsychōsis*, or the transmigration of the soul into different bodies. To support this absurd tenet, he professed to remember several bodies, which his own soul had successively animated. As a necessary consequence of this doctrine, he prohibited his followers from killing animals, or eating their flesh.

The time and manner of the death of Pythagŏras cannot be ascertained, but it has been supposed that he died at Metapontum, a town of Lucania, about 497 years before the Christian era.

1. *Hîc:* 'here;' i. e. at Crotōna.

4. *Mente deos adiit:* i. e. he obtained some knowledge of the nature of the gods.

5. *Oculis . . . hausit:* 'he comprehended these things by the eyes of his understanding.' *Pectoris* is used for the understanding. Gram. Fig. Metonymy.

7. *In medium . . . dabat:* 'he gave them out to his scholars to be learned.'—*Cœtusque silentûm docebat:* 'and taught the crowds of his pupils, who were silent.'

8. *Dictaque mirantûm:* 'and admiring his instructions.'

14. *Arguit:* 'taught that it was improper.'

16. *Temerare:* 'to pollute.'

34. *Cyclopum:* 'of the Cyclops;' who are said to have lived on raw human flesh.

36. *Malè morati:* 'ill-trained.'

45. *Victibus invidit:* 'despised this simple food.'

49. *Nostrum . . . corpora:* 'that animals seeking our destruction.'

56. *Duobus:* 'these two animals.'

65. *Ruricolam:* 'the ox, that ploughs his land.'

72. *Nocet:* is the cause of its destruction.

73. *Precantem:* 'the sacrificer praying.'

78. *Scrutantur:* the augurs examined the entrails of the victims, as one mode of divination.

84. *Ora movet:* 'inspires me.'

85. *Delphos:* i. e. my doctrines; which are as true as the sayings of the Delphic oracle.

86. *Mentis: deorum* is understood.

96. *Materiem:* 'the fictions.'—*Falsi:* 'imaginary.'

102. *Euphorbus:* a Trojan hero, the son of Panthos. He was slain by Meneläus. To prove that he had really once been Euphorbus, Pythagoras is said to have pointed out, at first sight, the shield of this hero, which had been placed among many other weapons of a similar kind, in the temple of Juno at Argos.

105. *Abantëis:* in which Abas once reigned.

109. *Noster: spiritus transit* is understood.

115. *Cognatas:* 'of your kindred;' inhabiting the bodies of animals.

117. *Et quoniam . . . dedi:* i. e. and since I have begun thus widely to expatiate.

119. *Vagans:* 'changeable.'

125. *Quod fuit antè . . . fuerat:* i. e. the time, which was once the future, becomes the past, and that becomes present, which once had no existence.

131. *Alius:* 'its color is different.'

132. *Pallantias:* Aurora, whom Ovid considers as the daughter of Pallas.

133. *Ipse . . . clypeus:* i. e. the face of the sun; which is round like a shield.

137. *Par aut eadem:* 'uniform or the same.'

138. *Hodierna:* 'this day's moon.'

140. *In species . . . quatuor:* 'is divided into four seasons;' differing from each other in appearance.

149. *Magis æstuat:* 'is more warm and vigorous.'

152. *Temperie:* 'in temperature.'

154. *Aut spoliata:* the construction is, *aut spoliata suos capillos, aut alba* secundum illos, *quos habet.*

158. *Quadrupes:* i. e. he creeps upon his hands and knees.

165. *Milon:* 'Milo,' a native of Crotŏna, and one of the pupils of Pythagŏras. His strength is said to have been so great, that he was able to carry on his shoulders for several yards a live ox, which he afterwards killed by a blow with his fist.

169. *Tyndaris:* Helen, the daughter of Jupiter and Leda, who was the wife of Tyndărus, king of Lacedæmon.

173. *Ne tamen . . . equis:* 'yet, that I may not stretch out too far with horses forgetting to make for the goal.

176. *Nos:* the nominative to *sinamus.*

177. *Volucres:* 'fleeting;' passing from one body to another.

178. *Domos:* i. e. the bodies.

182. *Thyesteïs mensis:* 'with Thyestean meals.' Thyestes was the son of Pelops, and the grandson of Tantălus. To revenge an injury, which he had received from him, Atreus, his brother, slew his son; and having caused a part of his body to be served up at a splendid feast, he gave it to Thyestes, who ignorantly ate it.

183. *Quàm malè consuescit:* 'how wicked a habit does he form. Pythagŏras means to say, that he who can kill a calf, a kid, or a bird, may by practice easily be led to kill his fellow men.

189. *Ad plenum facinus:* i. e. to murder.

190. *Bos aret:* 'let the ox plough.' But do not doom him to greater evil.—*Imputet:* 'let him owe.'

191. *Arma*: 'protection.'

195. *Formidatis . . . pinnis*: lines were stretched along, on which were hung feathers of various colors to prevent the deer from passing, and to turn them into the snares set for them. An apparatus of this kind was called a *formido*.

198. *Epulis*: 'from animal food.'

CÆSAR. Julius Cæsar was one of the most celebrated of the Roman emperors; and from him the name of Cæsar was transmitted to the subsequent emperors. Endowed with extraordinary talents, and influenced by boundless ambition, he made himself master of the liberties of his country, and assumed at length the imperial power. His reign was, however, of short continuance. A conspiracy was formed against him, with Brutus and Cassius at its head; and he was assassinated in the senate-house, on the Ides of March, forty-four years before the Christian era. Soon after his death, a new star, or rather comet, was seen in the heavens; and the abject flatterers of Augustus, the nephew and successor of Julius, declared it to be the departed emperor, who had taken his place among the gods. A temple was accordingly erected to him, and priests appointed to superintend his worship. Neither was this honor confined to him alone. Augustus himself, even before his death, was ranked among the gods, and altars were raised to him in almost every city of the Roman empire.

199. *Marte togâque*: 'in war and in peace.'

201. *Rerum*: 'of his conquests.'

203. *Sua progenies*: Augustus, the nephew and adopted son of Julius Cæsar.

204. *Hujus*: i. e. of Augustus Octavianus.

205. *Æquoreos*: 'encompassed by the sea.'—*Britannos*: 'the Britons;' who were invaded and partly subdued by Julius Cæsar, B. C. 55, and remained for nearly 500 years tributary to Rome.

206. *Papyriferi*: on the banks of the Nile grew the *papyrus*, a reed of which *paper* was made by the ancients.

208. *Cinyphium Jubam*: Juba was a king of Numidia and Mauritania in Africa, in whose dominions was the river Cinyps or Cinyphus. In the civil wars he joined Pompey and the republic against Cæsar; but, after some partial successes, he was conquered in the battle of Thapsus; and, being totally abandoned by his subjects, he at length put an end to his life.—*Mithridateïs nominibus*: 'with the glory of Mithridātes;' a king of Pontus, who, after waging war against the Romans for forty years, was at length overcome by them, and his country made a tributary province.

211. *Genuisse*: 'to have adopted as his son.'

213. *Hic*: i. e. Augustus.—*Mortali semine*: 'of human origin.'

215. *Æneæ genitrix*: Venus was the mother of Æneas, from whom Romulus was said to be descended.

216. *Pontifici*: i. e. for Julius Cæsar, who, after the death of Metellus, obtained the office of high-priest to the goddess Vesta.

220. *Dardanio*: 'Trojan.' Troy was founded by Dardănus, a son of Jupiter and Electra.

222. *Tydidæ:* 'of Diomēdes;' who, in a desperate conflict with Æneas before the walls of Troy, wounded Venus in the arm as she was assisting her son.

230. *Neve cæde . . . Vestæ:* 'and do not, by allowing the murder of Cæsar, extinguish the fires of Vesta.' The worship of Vesta was introduced into Italy by Ænēas; and in the reign of Numa Pompilius a temple was built to her at Rome, in which a fire was kept continually burning upon an altar, and virgins called *Vestales*, or Vestals, appointed to attend it. If this fire was ever suffered to be extinguished, some great and sudden calamity was supposed to threaten the state; the priestess, whose office it was to have kept it burning, was punished with the greatest severity; and it was only by the rays of the sun that the fire was allowed to be rekindled. The number of the Vestals was at first four, but was afterwards increased to six. Their persons were esteemed sacred, and their privileges were many and great. They were allowed to be carried in chariots; the most honorable seats in all public assemblies were assigned them; the magistrates and even the consuls gave precedence to them; and if they met a criminal as he was led to execution, they had the power of bestowing on him pardon. At their introduction into their office, they took a vow of perpetual chastity; and whenever this vow was violated, the offender was punished with death, and in some instances buried alive. The Vestals were finally abolished by Theodosius the Great, about A. D. 390.

234. *Sororum:* i. e. of the Fates. These were three sisters, Clotho, who held the distaff; Lachĕsis, who spun the thread of human life; and Atrŏpos, who cut it asunder. Their decrees were irrevocable, and not to be counteracted by any power whatever.

242. *Cærulus:* 'dull.'—*Ferrugine atrâ:* 'with a dusky hue.'

245. *Ebur:* i. e. the statues of the gods; which were often made of ivory.

248. *Cæsumque caput . . . extis:* 'and among the entrails the head of one of them is found cut off.' When the end of one of the entrails was found to be broken or cut off, this portended death to some one.

251. *Motam tremoribus:* 'shaken by an earthquake.'

261. *Movere:* 'to alter.'

264. *Concursum cœli:* 'thunder.'

272. *Tu facies:* 'you will cause.'

274. *Suos:* 'assisting him.'

276. *Mutinæ:* of Mutĭna or Modĕna, a city of Cisalpine Gaul, near which Octavius or Augustus, with the consuls Pansa and Hirtius, defeated Antony.—*Pharsalia:* a plain near Pharsālos, a town of Thessaly, where the celebrated battle was fought, in which Julius Cæsar overcame Pompey, and made himself master of his country.

277. *Philippi:* a town of Macedonia or Æmathia, which received its name from Philip, the father of Alexander the Great. In the month of October, B. C. 42, two battles were fought near this city, in which Augustus and Antony defeated the forces of Brutus and Cassius.

278. *Magnum nomen: Pompeii* is understood. Sextus Pompeius, the son of Pompey the Great, was defeated by Augustus in a naval engagement near the island of Sicily.

279. *Conjux Egyptia:* Cleopatra, the celebrated queen of Egypt; whom Antony married, and who was driven with her forces from the field by Augustus, in the battle of Actium.

281. *Capitolia:* Rome.—*Canopo:* Egypt, in which was the city Canōpus, celebrated for the temple of Serăpis.

289. *Prolem:* Tiberius, the son of Livia Drusilla and Tiberius Claudius Nero. After his elevation to the imperial power, Augustus married Livia, and adopted her children by her former husband as his own.

303. *Videns:* sc. Julius Cæsar.

304. *Et vinci . . . illo:* 'and rejoices to be surpassed by him;' i. e. his son Augustus.

310. *Ipsos:* Julius Cæsar and Augustus.

314. *Di:* the Penates, which Æneas saved from the flames of Troy, and brought to Italy, and under whose protection he himself escaped the raging fire of his native city, and the swords of his enemies.

316. *Gradive:* Gradīvus, a Roman name of Mars.

318. *Domestice:* 'domestic.' Augustus is said to have built a temple to Apollo in the Palatium or royal palace on mount Palatine.

320. *Alios: deos* is understood.—*Fas: sit* is understood.

326. *Quæ nil . . . habet:* 'which has no power over me except as to this body.'

HEROIDES.

E ISTLE I. PENELŎPE TO ULYSSES.

AFTER the destruction of Troy, as the victorious Greeks were returning home, they were retarded by storms, and driven to various parts of the world, in consequence of having offended Minerva. Some of them were made to wander for ten years in quest of their country. Among these was Ulysses, who had left his father, wife, and infant son at Ithăca. The following Epistle, Ovid pretends, was addressed to him by Penelŏpe, his wife, who informs us in the course of it, that she wrote by every one who sailed from Ithăca, in hope that some one of her letters might find him.

1. *Hanc . . . mittit:* 'this letter thy faithful Penelŏpe sends to thee delaying to return.'

2. *Ipse veni:* 'come thyself.' As this is probably the first time the youthful student has been introduced to this kind of verse, it may be well for him to observe that Ovid, the most finished of all the Roman writers of *pentameter*, uniformly ends the verse with a word of two syllables; and that of the two ways of scanning it, given in the grammar, the following is the most easy and natural.

Nīl mĭhĭ | rēscrī | bās | ūt tămĕn | īpsĕ vĕn | ī. The first two feet may be either dactyles or spondees, then a cæsūra, two dactyles, and another cæsūra.

The learner will likewise observe the necessity of scanning, in order to determine the quantity of certain syllables, on which the meaning of the word depends; e. g. the *e* of the present tense of *vĕnio* being short, and of the perfect *vēni*, long, we must determine the quantity of the *e*, which, being found short, shows *vĕni* to be of the *second* person, and not of the *first*.

11. *Menœtiaden:* Patroclus, 'the son of Menœtius.' Whilst Achilles, enraged against Agamemnon, kept himself aloof from the battle, he permitted his friend Patroclus to appear in his armor. But, after Patroclus had put the Trojans to flight, and caused much slaughter, he was slain by Hector.

20. *Barbara præda:* 'the spoils of the barbarians;' i. e. of the Trojans, who were so called. These spoils were hung up in the temples.

22. *Illi:* the Greeks who had returned.—*Canunt:* 'narrate.'

29. *Æacides:* 'the grandson of Æăcus;' i. e. Achilles.—*Tendebat.* 'spread his tent.'

31. *Te quærere misso:* 'sent in quest of you.'

34. *Hic:* Rhesus.—*Ille dolo:* impunity was promised to Dolon if he would reveal the plans of the Trojans; but Diomēdes killed him after he had told them what they wanted to know. See Met. Book XIII, verse 98, note.

40. *Ismariis:* 'Thracian.' My heart still palpitated even after you were said to have returned in safety to your army, with the horses of Rhesus.

46. *Incola . . . arat:* 'which the conqueror now ploughs with captive oxen.

61. *Phœbi:* i. e. of Troy. Phœbus and Neptune are said to have assisted Laomĕdon in building Troy.

75. *Viduo . . . lecto cogit:* 'urges me to end my widowhood.'

84. *Viscera nostra:* 'our living.'

89. *Irus egens:* 'the beggar Irus;' this was an Ithăcan, very poor and very large, with little strength.—*Melanthius:* this was the keeper of the flocks of Ulysses, who joined with the suitors in consuming them.

90. *Ultimus pudor:* 'the last disgrace;' when such miserable wretches can prey upon us with impunity.

104. *Portus . . . tuis:* 'the harbor and altar to thy family;' i. e. the safety and defence of your father, son, and wife.

EPISTLE VII. Dido to Ænēas.

After the destruction of Troy, Ænēas and his followers, who escaped the fate of their nation, sailed in quest of Italy. After a series of disasters, they were driven by a storm upon the coast of Africa, where they were hospitably entertained by Dido, the daughter of Belus and widow of Sichæus, who was then building the city of Carthage.

Ænēas, having gained the affections of Dido, was invited to abandon his search for Italy, to accept the hand and throne of Dido, and settle in Carthage. With this arrangement Æneas seemed well pleased. But after spending the greater part of the summer there, being warned from heaven to pursue his voyage, he prepared to leave Carthage. Dido, having tried in vain to dissuade him, writes this letter to assure him he would be the cause of her death.

1. *Sic, ubi fata vocant:* 'so at the approach of death.' The swan is said, just before its death, to sing a melancholy strain. So Dido intimates that this complaint is the precursor of her own death.

4. *Adverso:* 'unfriendly to me.'

11. *Facta fugis:* 'you fly from a city already built.'

13. *Ut:* 'although.'

14. *Non notis:* 'to strangers.'

27. *Nurui:* 'your daughter-in-law.' As the wife of Ænēas, Dido

was daughter-in-law to Venus.—*Fratrem:* Cupid was brother to Ænēas, being both sons of Venus.

30. *Ille:* Ænēas; he is here spoken of in the third person; in the next verse she turns her address to him in the second person.

37. *Sine . . . procellis:* 'permit me to owe to the storms.'

41. *Et constantia magno:* sc. *pretio;* 'and that will cost you much;' i. e. your life.

54. *Edita fertur:* 'is said to have been born.' Venus is said to have sprung from the froth of the sea, near the island Cythēra: hence she is often called Cytherēa.

57. *Sic te . . . perdam:* 'it is better that I lose you so than by your death.'—*Sic:* in this way, without your perishing.

59. *Finge, age . . . deprendi:* 'come then, suppose yourself to be overtaken by a furious gale.'

81. *Pia sarcina nati:* i. e. a father borne upon the shoulders of a dutiful son. Ænēas had said he thus bore his father Anchīses from burning Troy.

82. *Spem . . . viri:* 'justly inspired me with the hope of his remaining a constant husband.'

84. *Adde fidem:* 'add also the plighted faith.'

86. *Fati . . . tenor:* 'the same series of disasters which pursued me before.'

91. *Ignotis:* sc. *oris;* 'to unknown shores.'—*Elapsa:* 'having escaped secretly.'

99. *Iārbæ:* Iārbas was the king of Getulia; of him Dido purchased the land upon which she built Carthage. He was an unsuccessful suitor of Dido, being rivalled by Ænēas.

116. *Vix tibi . . . seni:* 'scarcely will you find the country sought, even in old age.'

118. *Pygmalionis opes:* When Dido escaped from her brother Pygmalion, who succeeded to the throne and wealth of her husband Sichæus, after he had murdered him, she brought away much of the royal treasures.

127. *Superent:* 'prosper;' be victorious.

128. *Mars . . . tuis:* 'and the cruel war which you have carried on, let that be the end of your sufferings.'

131. *Domui:* 'the family;' i. e. her own.

133. *Phthias:* 'a Phthian;' Phthia was a city in Thessaly, from which Achilles came; and Mycēnæ was a city from which Menelāus and Agamemnon came.

155. *Tua munera:* 'your present.' Æneas had left his sword with Dido, which she is now about to use as the instrument of her own destruction.

161. *Elissa Sichæi:* 'Eliza, the wife of Sichæus.' Dido's name was also Eliza.

EPISTLE X. Ariadne to Theseus.

Minos, king of Crete, having made war upon the Athenians, on account of his son Androgeus, whom Ægeus, king of Athens, had caused to be assassinated through jealousy of his popularity. finally conquered them. He made peace with Ægeus on condition that he should send, yearly, seven boys and seven girls to Crete, to be destroyed by the Minotaur, a monster half man and half beast.

When the lot fell to Theseus to go, being aided by Ariadne, the daughter of Minos, he succeeded in killing the monster, and in retracing his steps out of the labyrinth by means of a thread. Theseus escaped from Crete in a vessel, and took with him Ariadne, whom he left asleep on the island Naxos, by order of Bacchus. Ariadne, having awoke and discovered her forlorn condition, writes this letter to Theseus, complaining of his ingratitude.

3. *Quæ legis:* sc. *verba;* 'what you now read.'

6. *Insidiate:* in the vocative singular.

26. *Adesus:* 'excavated' at the base.

34. *Thesea:* the Greek accusative.

48. *Ogygio deo:* i. e. by Theban Bacchus. Ogygius was a king of the Thebans.—*Baccha:* 'a Bacchănal,' or woman celebrating the rites of Bacchus.

60. *Facta boum:* i. e. ploughed grounds.

65. *Ut:* 'although.'—*Labar:* 'I may sail.'

66. *Exsul ero:* 'I shall still be an exile.'

71. *Ne victor:* that you might not, after conquering the Minotaur.

77. *Quâ fratrem:* 'with which you slew my brother.' The Minotaur and Ariadne were born of the same mother.

80. *Sed quæcunque . . . pati:* 'but whatever a helpless female, thus abandoned, is exposed to suffer.'

91. *Filia Phœbi:* 'the daughter of Apollo;' i. e. Pasiphaë.

99. *Androgeos:* her brother. See the introduction to this Epistle.

100. *Cecropi terra:* 'O Athens.'—*Funeribus tuis:* 'by the destruction of your youth;' i. e. those who were sent yearly to Crete.

105. *Si stat victoria tecum:* 'if you gained the victory.'

107. *Cornu:* sc. *Minotauri.*

108. *Pectore:* by the hardness of your breast.

125. *Cecropios portus:* 'the harbor of Athens.'

131. *Nec tu . . . filius:* 'nor are you the son of Æthra, the daughter of Pittheus.' In her anger she denies the possibility of his having had human parents, and says he must have sprung from the rocks.

140. *Labat:* 'shakes; trembles.'

143. *Salutis:* 'of your escape from death.'

EPISTLE XIII. LAODAMĪA TO PROTESILĀŬS.

PROTESILĀŬS, the son of Iphiclus, having sailed with a fleet of forty vessels for Troy, was detained with the allied Greeks by contrary winds at Aulis, where the confederated powers assembled to pursue the voyage together. Laodamīa, to whom Protesilāŭs had recently been married, learning the fact, and alarmed by her dreams, wrote the following Epistle to him, reminding him of an oracle which had said, that the first man of the Greeks, who should set his foot on the Trojan shore, would be slain, and beseeching him to be cautious and keep back.

2. *Æmonis:* 'a Thessalian woman.' Thessaly was called Æmonia.

13. *Mandantis:* 'of me while giving you charges.'

25. *Iphiclus, Acastus:* Iphiclus was her father-in-law, and Acastus her own father.

33. *Ut quas . . . creditur:* 'like women whom Bacchus is supposed to have touched with his thyrsus.' Bicornĭger is a name given to Bacchus from the supposition of his having horns. The *thyrsus* is a spear-staff with vine leaves entwined around it.

35. *Matres Phylleïdes:* 'the Thessalian ladies;' so called from Phylăce, a town in Thessaly, where Protesilāŭs reigned. It was built by Phylăcus, his grandfather; hence Protesilāŭs is sometimes called Phylacĭdes.

38. *Ille:* my husband.

41. *Quâ possum:* sc. *viâ;* 'as I can.'—*Squalore:* 'by negligence of my person.'

44. *Hospes:* Paris was the guest of Menelāŭs when he eloped with Helen.

45. *Aut te . . . maritæ:* 'either that you had disliked the looks of Helen.' She was called Tænarian, from Tænărus, a promontory in Laconia, where she was born.

50. *Reduci Jovi:* 'to Jove the preserver.'

58. *Phrygias:* i. e. might show how rich the Trojans were by his own appearance.

60. *Pars quotacunque:* 'a very small part.'

61. *Consors . . . gemellis:* 'O sister to the twin sons of Leda,' i. e. Castor and Pollux.

70. *Sibi:* 'for her.'

75. *Causâ:* 'in the justice of his cause.'

80. *Sanguis:* i. e. my life depends on his, and his wounds will be mine.

100. *Multa querela:* 'much complaining.'

109. *Suam:* 'his.' Neptune was one of the principal builders of Troy; and Laodamīa intimates that he opposes the Greeks; and if the gods are against them, that their enterprise will be calamitous.

114. *Inachiæ:* 'Grecian;' so called from Inăchus, one of the early ancestors of the Greeks.

FASTI.

ROMULUS AND REMUS.

3. *Manibus . . . Minervæ:* 'that fierce wars are managed by the hand of Minerva.' And yet she has leisure for encouraging the liberal arts. The poet invokes Mars, the god of war, but wishes him to come unarmed.

7. *Romana sacerdos:* i. e. Rhea Silvia, who was a priestess of Vesta.

8. *Cepit:* 'captivated.'

9. *Ilia Vestalis:* 'Ilia, the vestal virgin;' i. e. Rhea.—*Inde moveri:* 'a beginning from thence.'

20. *Arbore nixa:* 'reclining against a tree.'

29. *Patruus:* Rhea's uncle Amulius had dispossessed his elder brother Numitor of the throne of Alba, and usurped it himself. He had also made her a vestal virgin to prevent her marriage. Nevertheless Rhea became the mother of Romulus and Remus, whom her uncle ordered to be thrown into the Tiber, and herself to be buried alive.

31. *Martia Picus avis:* 'the woodpecker sacred to Mars.'

34. *Sua visa:* 'her dream.'

36. *Pondere cœlesti:* 'with celestial offspring.'

43. *Albula:* this was the ancient name of the Tiber, before Tiberinus fell into it, and gave it his own name.

54. *Mater et orba:* 'a mother and childless.'

63. *Fœta gemellos:* 'which had brought forth twins.'

74. *Iliadæ fratres:* 'the brothers, sons of Ilia'

77. *Editus:* 'made known to them;' i. e. Mars.

81. *Frater Numitoris:* Amulius.

92. *Sacra Palis:* Pales was the goddess of sheepfolds and of pastures. Her festivals were called *Palilia*, and celebrated with much solemnity at Rome.

99. *Dominæ . . . terræ:* 'and let it have power as mistress of the earth.'

105. *Celer:* Romulus had appointed Celer superintendent of his work.

THE NUT TREE.

In this juvenile production of Ovid, he supposes a walnut tree growing near a public road, to make the following complaint of the outrages committed against it by those who passed by.

13. *Matrem:* 'their parent tree.'

19. *Continuos:* 'successive.'

22. *Clytemnestræ digna:* See Lat. Gram. Rule XIII. Obs. 2. Clytemnestra was slain by her own son Orestes.

27. *Quæque . . . cerasus:* 'and let the cherry-tree hear this, which tinges its fruit with various colors.'

29. *Feritur:* i. e. is any tree which bears only leaves pelted?

31. *Sinceros:* 'unmarred; unbruised.'

37. *De quo victoria:* 'the conquest of whom.'—*Lucro:* 'for gain.'

40. *Qui timeat:* 'that for which he should fear;' i. e. money, or treasure.

44. *Fragmina:* 'fragments;' broken branches.

45. *Vicinia:* 'nearness to me.'

53. *Sed, puto:* 'but, I suppose.' Ironically.

68. *Parca colona:* 'O rustic housewife, too frugal.'

81. *Rapti:* 'of what is plundered.'—*Relicti:* 'of that which is left,' viz. for my owner.

88. *Solve:* 'nor the sun.'

90. *Malo est:* 'is a misfortune.

91. *Polydore:* Polydōrus, the son of Priam, was murdered for his wealth, by his brother-in-law. See Met. Book XIII, verse 399, note.

92. *Aonium virum:* her husband Amphiarāüs. To avoid going to a war, in which he knew he was to perish if he went, Amphiarāüs had secreted himself. But his wife Eriphyle, induced by a diamond necklace, discovered the place of his concealment, and Amphiarāüs was obliged to go to the war. But before his departure, he enjoined it on his son to kill his mother, as soon as the tidings of his own death should reach him, which command was executed.

94. *Opes:* the Hesperĭdes, or daughters of Hespĕrus, had a garden in which some of the trees were said to bear golden apples.

97. *Nec . . . hamis:* 'and am not defended by crooked thorns.'

100. *Icario cane:* 'with the dog-star.'

105. *Hæc mihi perpessæ:* 'after I have suffered all these evils.'

115. *Quæ publica tangunt:* 'things that grow by the way-side.'

127. *At non . . . finit:* 'but the divine Augustus has not confined the blessings of peace to the city of Rome.'

137. *Fusco succo:* the juice from the bark of the walnut tree, and from the outer covering of the nut, when handled, stains the hand with a dingy yellow, which will not yield to water, and can only be worn off.

153. *Sagittis:* this is an allusion to malefactors condemned to be shot, who are tied to the stake, and therefore cannot move to shun the arrow which they may see aimed at them.

162. *Dedecus esse semel:* 'for the punishment to be inflicted at once.'

TRISTIA.

LIB. IV. ELEGIA X.

Ovid gives some account of his family, and of his own life.

1. *Ille . . . posteritas:* the construction is, *O posteritas, accipe, ut nôris quem legis, ego sum ille qui fuerim lusor tenerorum amorum.*

3. *Sulmo:* a town of the Peligni, about ninety miles north-east of Rome.

6. *Consul uterque:* both consuls Hirtius and Pansa fell at Mutĭna, in a battle against Antony, 43 years before the Christian era.

7. *Ordinis:* sc. *equestris:* 'of equestrian rank.'

11. *Lucifer idem:* 'the same day;' i. e. of the month.

13. *Hæc est . . . solet:* 'this is the first of the five days, sacred to the warlike Minerva, which is bloody with the fight of gladiators;' i e. the *second* day of the festival. For on the first day of the *Quinquatria*, oblations were offered, but without the effusion of blood. On the second, third, and fourth, shows of gladiators were exhibited, and on the fifth was a solemn procession through the city. During this celebration, which commenced on the 18th of March, the scholars had holydays.

18. *Verbosi Fori:* 'of the noisy forum.'

22. *Mæonides:* Homer.

29. *Lato clavo:* senators had a broad stripe of purple on the breast of their tunic, called *latus clavus;* and the knights a narrow one, called *angustus clavus.* Augustus gave the sons of senators permission to wear the *latus clavus* when they assumed the manly gown.

34. *Tribus una:* he intimates that he had been a triumvir.

35. *Curia:* the senatorial dignity only remained for him to gain. He had passed through the other gradations.—*Clavi:* by saying that the width of his purple was contracted, he means that he did not receive the senatorial dignity, which, as above stated, was designated by a broader stripe of purple upon the robe.

43. *Suas volucres legit:* 'read his description of birds.' Æmilius Macer, a poet of Verōna, wrote concerning birds, serpents, and plants.

47. *Ponticus:* Pontĭcus and Bassus were contemporary poets with Ovid. One wrote in heroic, and the other in iambic verse.

50. *Dum ferit:* 'while he strikes the lyre to his polished songs.'

51. *Tibullo:* Tibullus died when Ovid was very young, soon after

the commencement of their acquaintance. Some say he died the day Ovid was born; but this is a mistake.

56. *Thalia:* the construction is, *meaque Thalia* [musa] *non tardè facta est nota.*

60. *Corinna:* this is the name under which Ovid celebrates a favorite in his *Amorum Libri*, which he calls *juvenilia.*

90. *Errorem:* it is not known fully what was the cause of Ovid's banishment; but he is supposed to have been guilty of some violation of honor in relation to Augustus.

95. *Pisæâ olivâ:* the victors at the Olympic games were crowned with olive at Pisa, a city of the Peloponnesus.

96. *Abstulerat decies:* i. e. after ten celebrations of the Olympic games. These took place every four years, and of course he means, after he was forty years old.

97. *Tomitas:* Ovid was banished to Tomos.

108. *Occultum:* i. e. the concealed, or South pole, the North pole being visible.

123. *Qui detrectat presentia:* 'which undervalues the works of living authors.'

QUESTIONS.

METAMORPHOSES.

BOOK I.

In what city, and at what period was Ovid born?
Under which of the Roman emperors did Ovid flourish?
To what place was Ovid banished?
Where is Tomos situated?
What are the peculiar excellencies of the poetry of Ovid?
Who were the Titans?
Who was Phœbe?
Who was Amphitrīte?
What is the form of the earth?
How many zones are there?
What part of the earth is in the torrid zone?
Where are the two frigid zones situated?
What name is given to the two zones which are situated between the torrid and frigid zones?
Who was Aurora?
Why is the name of Aurora used to signify the east?
Where is Nabathæa, and from whom did it receive its name?
Who was Zephȳrus or Favonius?
Which of the deities was the goddess of flowers?
Which of the winds is called Boreas?
What wind is called Auster?
By what figure is *Septemtrionem* divided, in verse 64?
From whom was Prometheus descended?
By whom, and by what means is the first man said by the poets to have been formed and animated?
How was the impiety of Prometheus punished?
Which was the first of the four ages of the world?
How were the laws of the Romans made known to the people?
Who was the sovereign of the gods?
Why was the oak dedicated to Jupiter?
By whom was Saturn dethroned?
How was the empire of the world divided, after Saturn was driven from his throne?
Under what names is Jupiter supposed to have been worshipped by the Africans, Babylonians, and Egyptians?
What age followed the golden?
In what age is the year said to have been first divided into seasons?
What were the first habitations of mankind?
Which of the goddesses was thought to preside over corn and harvests?
In what island was Ceres principally worshipped?
What is the third age of the world called?

What age succeeded the brazen?
What evils were introduced into the world in the iron age?
By what river were the gods accustomed to swear?
Where was the Styx, and why was it supposed to be a river of the infernal regions?
Who was Astræa?
Who were the Giants that made war against Jupiter?
Where did the ancients suppose the habitation of their deities to be situated?
Where is mount Olympus?
Where are the mountains Pelion and Ossa situated?
What deity was supposed to be the author of thunder?
Who was Nereus?
Who was Doris?
Who were the Nereïdes?
What other nymphs were there?
Who were the Fauns and Satyrs?
What is there peculiar in verse 193?
By whom was Bacchus brought up?
Who were the Silēni?
Who were the Sylvāni?
In what country were the mountains Mænălus, Lycæus, and Cyllēnus, and to whom were they dedicated?
Where is Arcadia situated, and for what is it celebrated?
Who was Lycāon?
Into what beast was Lycāon changed?
Who were the Molossi?
What were the Penātes?
Who was Erinnys?
Who were the Furies, and for what purposes were they employed by the gods?
What was the opinion of the ancients concerning the axis of the earth?
Who were the Parcæ or Fates?
What was the name and office of each?
By whom were the thunderbolts of Jupiter fabricated?
Who were the Cyclops.
In what part of the earth was the habitation of Æŏlus?
Which of the winds was called Aquĭlo?
Who was said to be the queen of heaven and the wife of Jupiter?
What goddess was the messenger of Juno?
Which of the deities is represented by the rainbow?
Who was the god of the sea?
How did he obtain his sovereignty?
In what country is Bœotia situated?
Where is Ætolia?
Of what country does Phocis form a part?
To whom was mount Parnassus sacred?
Who was Deucalion?
To whom was Deucalion married?
Where is Corycus?
Which of the goddesses had an oracle in Attica?
Who was Themis?
Who was Triton?
Who was Phœbus?
Over what sciences did Apollo preside?
In what town was the most celebrated oracle of Phœbus?
Who was Epimetheus?
Where does the river Cephīsus rise, and what celebrated city and mountain does it pass?
What did the ancients do before they approached the altars of their deities?
What answer was returned by the oracle of Themis to the inquiries of Deucalion and Pyrrha?
How did Deucalion interpret the answer of the oracle?
How is the earth said to have been repeopled after the deluge described by Ovid?

Who was Python?
Why is Apollo often called *Pythius*?
Why is the epithet *arcitĕnens* applied to Apollo?
Who was Daphne?
In what country is the celebrated vale of Tempe?
Who was Cupid?
What is the modern name of the island Delos?
To what goddess were human sacrifices often offered?
What deity presided over hunting, mountains, and forests?
In what country was the city Claros?
Where is Delphi?
Where is Patăra situated?
In what sea is the island Tenĕdos?
Why was the laurel dedicated to Apollo, and why is he always represented as crowned with its leaves?
Which of the gods is sometimes called Pæan?
Who was Iö?
Who was Inăchus?
Into what animal was Iö changed by Jupiter?
To whose care did Juno intrust her rival Iö?
Who was Argus?
Which of the gods was employed as the messenger of the other deities?
From whom was Mercury descended?
What three things did Mercury have?
Which of the gods is called Atlantiades?
Why is Mercury sometimes called Cyllenius?
By whom was Argus slain?
How did Juno dispose of the hundred eyes of Argus?
Where is the Nile?
In what nation was Iö worshipped as a goddess?

BOOK II.

From whom was Phaëton descended?
Who was Clymĕne?
Who was Epăphus?
Who was the god of fire and smiths?
How was the lameness of Vulcan occasioned?
Where were the forges of Vulcan supposed to be placed?
To whom was Mulcĭber married?
Why is the epithet *canōrus* applied to Triton?
Who was Proteus, and for what remarkable properties was he distinguished?
Who was Briareus?
Who was Doris?
What did Phaëton ask of Phœbus, as a proof that he was really his son?
Who was Tethys?
Why is the name of Tethys often used for the sea?
Who was Chiron?
What were the Centaurs?
Whence is the fabulous history of the Centaurs supposed to have originated?
For what was Chiron celebrated?
Into what constellation in the zodiac was Chiron changed?
By whom was the chariot of the sun made?
What planet has been sometimes called Lucifer?
When is the planet Venus called Hespĕrus by the poets?
Who were the Hours?
In what part of the heavens are the constellations Ursa Major and Ursa Minor?
Who was Arcas?
Who was Callisto?
What were the names of the horses of the sun?
What stars are called the Triōnes?
Where among the stars is the constellation Boōtes?

Who was Merops, and into what was he changed?
Where are the mountains Athos, Taurus and Œto situated, and what are their present names?
To whom was mount Helĭcon dedicated, and what is it now called?
From whom did mount Hæmus receive its name?
In what countries are the mountains Ida, Etna, Parnassus, Eryx, Cynthus, and Othrys?
Where are Rhodŏpe, Mimas, Mycăle, and Caucăsus?
For what is Scythia remarkable?
To which of the deities are Dindȳma, Cithæron and Pindus dedicated, and where are they situated?
Where are the Alps and the Apennines?
To what circumstance does Ovid ascribe the origin of the dark color of the Ethiopians?
In what quarter of the earth are Ethiopia and Libya?
Where are the fountains Dirce and Amymōne?
In what country was the city of Argos?
Where is Corinth, and what is its ancient name?
To whom was the fountain Pirēne sacred, and near what city was it situated?
Where is the Don, and what was its ancient name?
Where are the rivers Caīcus, Ismēnos, and Erymanthus?
What river was set on fire during the Trojan war?
Where is the Meander, and for what is it remarkable?
Where are the rivers Melas, Eurōtas, and Euphrātes?
Which is the largest river in India?
In what countries are the rivers Faoz and Danube, and what were their ancient names?
Where are the Tagus, Spercheus, and Alpheus?
What is the modern name of the Caȳster, and for what birds was it formerly celebrated?
Where are the rivers Strymon and Hebrus?
Where are the Rhine and the Rhone?
In what country are the Po and the Tiber?
On the banks of what river was Rome built?
What part of the infernal regions was called Tartărus?
In what sea are the Cyclădes?
What was the end of Phaëton?
What country was called Hesperia by the Romans?
What was Italy sometimes called by the Greeks?
From what is the name Hesperia derived?
Who were the Heliădes?
Into what were the sisters of Phaëton changed?
Which of the deities was considered the goddess of war?
What was there peculiar in the birth of Minerva?
Who was the goddess of wisdom and the sciences?
In what places was Pallas principally worshipped?
How was the goddess of Envy employed, when Minerva visited her abode?
What description has Ovid given of the person of Envy?
Which of the goddesses is sometimes called Tritonia?
By whom was Athens founded?
Who was Cecrops, and when did he settle in Attica?
How did Minerva punish the avarice of Aglauros?
Who was Herse?
Why did the goddess of Envy weep at the sight of Athens?

BOOK III.

Who was Agēnor?
What duty did he impose on his son Cadmus?
Why did not Cadmus return to his country?
How did Cadmus determine on the place for building Thebes?
Where is Thebes?
By whom and at what period was the use of letters introduced into Greece?
In what country was Tyre?
What was the fate of the Phœnicians, who were sent to fetch water from the fountain sacred to Mars?
What was the issue of the conflict between Cadmus and the serpent of Mars?
Which of the goddesses was friendly to Cadmus?
How was the stage laid open to the view of the audience in the Roman theatres?
How did Cadmus dispose of the teeth of the serpent, and into what were they chănged?
Of what country was Thebes the capital?
Who was Hermiŏne, and to whom was she married?
Who was the god of war and armies?
From whom was Mars descended?
From what is Venus said to have sprung?
To whom was Venus married?
Who was the mother of Cupid, Hymen, and the Graces?
Whose son was Ænēas?
Where was Venus particularly worshipped?
Who was Crœsus, and how was he saved from death, when condemned by Cyrus to be burned?
Who was Actæon, and into what was he changed?
What was the end of Actæon?
Who was Pentheus, and what was his end?
Who was Amalthæa?
Who were the Hyădes, and into what were they changed?
Where is the island Chios?
Who was Semĕle, and what was her end?
From whom was Bacchus descended?
In what island was the infancy of Bacchus spent?
Why was Bacchus said to be the god of wine?
How were the Bacchanals, or worshippers of Bacchus, arrayed, and in what manner did they celebrate his rites?
What was the *Thyrsus* of Liber or Bacchus?
What animals and plants were sacred to Bacchus?
How did Bacchus punish the seamen who carried him from Chios?

BOOK IV.

In what country was Babylon, and by whom was it built?
Who was Semirămis, and at what period did she live?
Who was Ninus, and what was his end?
Give some account of Pyrămus and Thisbe.
How does Ovid say that mulberries were colored?
Who were Ino and Athămas?
Which of the goddesses persecuted the race of Cadmus?
Who were the Mineўdes, and how did Bacchus avenge the contempt with which they treated his divinity?
To what evil were the souls of persons unburied said to be subjected?
Who was Cerbĕrus? Describe him.

Who was Tityus, and how was he punished in Tartărus?
Who was Tantălus, and how was he punished after death?
How is Sisўphus said to be employed in the infernal regions?
Who was Ixīon, and how were his crimes punished?
Who was Belus?
Who were the Danaïdes, and whom did they marry?
What was the crime and punishment of the Belĭdes or Danaïdes?
By whom was Andromĕda rescued from the sea-monster?
By what weapon did Perseus slay the sea-monster, and from whom did he receive it?
To whom was Andromĕda married?
Why is Mercury sometimes called Alĭpes?
Who was Hymen?
Why is Perseus called Abantiădes and Agenorĭdes?
Who were the Gorgons?
Who was Medūsa, and what effect did the sight of her head produce on those who looked at it?
Who were the Graiæ?
How did Perseus obtain possession of the eye of the Graiæ?
By whom was the head of Medūsa cut off?
How was Perseus enabled to look on the head of Medūsa, without being turned into stone by it?
Who was Pegăsus, and what was his origin?
Where is the fountain Hippocrēne, and how was it formed?
How is Libya said to have become infested with serpents?

BOOK V.

By whom was the marriage feast of Perseus and Andromĕda interrupted?
Who was Phineus, and why did he attack Perseus?
Why is the epithet *cornĭger* applied to Jupiter Ammon?
Did Cepheus favor the claims of Perseus or of Phineus?
Who was Bellōna, and to whom is her name often applied?
Where is Chaonia?
Why is Mercury sometimes called Cyllenius?
How did Perseus overcome Phineus and his companions?
Where did Perseus go when he left the court of Cepheus?
Why is Juno sometimes called Saturnia?
For what purpose did Juno visit the infernal regions?
Who was Iris?
Who was Tisiphŏne?
How many furies were there, and what were their names?
By whom was the Hydra killed, which infested the lake of Lerna?
What act of cruelty did Athămas commit in his frenzy?
How did Ino act after she became frantic?
Where is the Ionian sea?
What is the Greek name of Venus, and why was it applied to her?
Into what were Ino and Melicerta changed by Neptune?
Into what were Cadmus and Hermiŏne changed?
Who was Perseus?
Give some account of him.
Who was Atlas?
Why did Atlas refuse to Perseus the rites of hospitality?
Into what was Atlas changed?
Where is mount Atlas, and why is it said by the poets to support the heavens on its summit?
Who is the god of the winds?
How was Perseus arrayed and armed, when he undertook the expedition against the Gorgons?

By whom?
Where is Ethiopia?
Who was Cepheus?
What evils were brought upon him by his wife?
Who was Andromĕda?
Why was Andromĕda exposed to the sea monster?
Why was the name Ammon given by Bacchus to Jupiter?
Where was the celebrated oracle of Jupiter Ammon?
Who was Abas?
What islands were called the Baleares, and for what?
What bird is sacred to Jupiter?
By whom, and on what account was Polydectes slain?
Who was Teutamius?
What declaration of an oracle concerning Acrisius is alluded to by Ovid, and how was it fulfilled?
What celebrated city is said to have been built by Perseus?
Of what was Ceres considered the goddess?
Where is Trinacria?
Who was Typhon, and how was his rebellion against Jupiter punished?
Where is Pelōrus?
What is said to have been the cause of the earthquakes in Italy?
Which of the deities was king of the infernal regions?
Why is Venus sometimes called Erycīna?
Who was Cupid?
Who was Proserpine, and what is her Greek name?
Where is Enna, and what is its modern name?
Where is the river Caÿster, and for what was it celebrated?
By whom was the daughter of Ceres carried off?
Who were the Palisci?
Who were the Bacchiădæ?
Where is Syracuse, and by whom was it built?
Where is Corinth, and why is the epithet *bimăris* sometimes applied to it?
Who was Alpheus?
Who was Arethūsa, and into what was she changed?
Who was Cyăne, and into what was she changed?
Who were Aurora and Hespĕrus?
What island is sometimes called Sicania and Trinacria?
Where is Elis?
Where is Ortygia?
How did Ceres act, when informed by Arethūsa of the fate of her daughter?
On what condition did Jupiter promise to Ceres the restoration of her daughter?
Who were the Parcæ?
Who was Ascalăphus, and into what bird was he changed?
Where is the river Achĕron, and why was it supposed to be a river of the infernal regions?
Who was Erĕbus, and what does his name often signify?
Where was the river Phlegĕthon, and for what were its waters remarkable?
How far was the request of Ceres for the restoration of her daughter complied with by Jupiter?

BOOK VI.

Who was Niŏbe, and whom did she marry?
Give some account of Niŏbe.
Who was Arachne, and in what art did she excel?
Why did Arachne attempt to destroy herself, and into what was she changed?
Where is Ionia?
For what was Amphīon, the son of Jupiter, celebrated?
What other Amphīon was there?
Who was Tiresias, and what gifts had he?

Who was Manto?
Why were the Thebans called Ismenĭdes?
Who were the children of Latona?
Which of the Theban matrons refused to worship Latōna?
Who was Tantălus?
Who was Taÿgĕta?
What ancient people were celebrated for their skill in needlework?
How is Amphīon said to have built the walls of Thebes?
Why did Niŏbe claim a superiority over Latōna?
Who were the Titans?
In what island were Phœbus and Diāna born?
How was the arrogance of Niŏbe punished, and into what was she changed?
Who was Tereus?
Who were Procne and Philomēla?
What act of cruelty did the mother of Itys commit?
How did Procne discover the treachery of her husband?
Who was Cecrops?
Into what were Tereus, Procne, and Philomēla changed?

BOOK VII.

Who was Jason, and in what country was he born?
Who was Æētes, and by whom was Jason sent against him?
For what purpose did Jason undertake his celebrated expedition to Colchis?
Who were the Minÿæ?
Who was the chief of the Argŏnauts, and by whom was their ship built?
Where is the river Faoz, and what was its ancient name?
On what condition did Æētes engage to restore to Jason the golden fleece?
To whom was Jason indebted for success in his enterprise at the court of Æētes?
Who was Medēa?
How does Ovid describe the bulls, which were to be tamed by Jason?
Why are the Greeks often called Pelasgi?
How did Jason overcome the warriors, who sprung from the teeth of the serpent?
By what means was the dragon overcome, which guarded the golden fleece?
Where is Lethe, and what peculiar property were its waters supposed to possess?
By whom was Jason accompanied on his return to Thessăly?
Who was Æson?
Who was Hecăte, and why is she called *triformis*?
By whom, and in what manner was the youth of Æson restored?
Where is Hæmonia?
How did Medēa revenge the injuries which Jason had received from Pelias?
How was the harmony between Jason and his queen interrupted?
How did Medēa revenge herself on Glauce, and afterwards on Jason?
Who was Ægeus, and to whom was he married?
From whom is Media said to have received its name?
Who was Æacus?
How were his people restored?
From whom did the island Ægīna take its name?
How did the ancient soothsayers profess to discover future events?
Where was Dodōna, and by whom was it built?
For what was the wood of Dodōna remarkable?
Who was Telămon?
What part of the world did the Myrmĭdons inhabit?

What is said to have been the origin of the Myrmĭdons?

BOOK VIII.

Who was Dædălus, and for what was he distinguished?
Where is Crete?
What was the Minotaur?
Who was Minos?
How did Dædălus escape from Crete?
Who was Icărus?
Who was Boötes?
What constellation is called Helĭce?
Who was Orīon?
Where is Samos, and to what goddess was it dedicated?
Where are Paros, Delos, Lebynthos, and Calymne?
What was the consequence of the disobedience of Icărus to the advice of his father?
Where is the Icarian sea?
Who was Talus, and into what was he changed?
Where is Phrygia?
Who was Lelex?
Why is Mercury styled *Atlantiădes* and *caducĭfer*.
Who were Baucis and Philēmon?
Why were geese held in high estimation by the Romans, and kept in their houses?
How was the piety of Baucis and Philēmon rewarded, and into what were they eventually changed?
Where was Tyăna situated?

BOOK IX.

Who was Hercules?
To whose will was Hercules long compelled to submit?
Who was Eurystheus?
Which of the goddesses was an enemy to Hercules?
Who was Dejanīra?
How did the contest between Hercules and Achelōūs end?
What is said to have been the origin of the *Cornucopia*?
Who was Nessus?
How did Dejanīra come into the power of Nessus?
What gift did Dejanīra receive from the dying Centaur?
Where was the city Œchalia?
Where was Cæne, and to whom was it sacred?
Why is Hercules sometimes called *Amphitryoniădes*?
Why did Dejanīra send the garment of Nessus to her husband at Œchalia?
Who was Lichas, and what was his end?
What was the second labor of the son of Alcmēna?
What was the effect of the poisoned garment on the body of Hercules?
Who was Busīris, and by whom was he slain?
Who was Antæus, and how was he killed?
What was the tenth labor of Hercules?
Who was Cerbĕrus?
What was the twelfth labor of Hercules?
Where is the Peloponnesus?
What was the seventh labor of the son of Alcmēna?
Where is Elis?
Who was Augias?
What was the fifth labor of Hercules?
In what country was the lake Stymphālus?
What was the sixth labor of Hercules?
What was the third labor that Eurystheus imposed on Hercules?
Who were the Amazons, and where did they reside?
Who was Hippolyte?

Who was Theseus?
What was the ninth labor of Hercules?
Who were the Hesperĭdes?
What was the eleventh labor of Hercules?
By whom were the Centaurs destroyed?
What was the fourth labor of Hercules?
Where is Arcadia?
How did Hercules destroy the Hydra of Lerna?
Where was Lerna situated?
Where is Thrace?
What was the eighth labor of Hercules?
In what country was Nemæa?
What was the first labor which Eurystheus imposed on the son of Alcmēna?
Who was the wife of Jupiter?
On what mountain did Hercules die, and where is it situated?
Who was Philoctētes, and in what manner did he contribute to the destruction of Troy?
How was Hercules generally clothed and armed?
What honor did Jupiter confer on Hercules after death?
Why is Hercules sometimes called *Tirynthius?*
Who was Orpheus?

BOOK X.

Who were the Cicŏnes?
What remarkable effects are said to have been produced by the music of Orpheus?
Who was Hymen, and why was he invoked at marriages?
Who was Eurydĭce, and what occasioned her death?
Why is the epithet *Rhodopeïus* applied to Orpheus?
Where is the promontory Tænărus, and for what was it remarkable?
Where did Orpheus go in order to recover Eurydĭce?
Who was supposed to be king of the infernal regions, and to whom was he married?
What request did Orpheus make of Pluto?
What remarkable effects were produced by the music of Orpheus in the infernal regions?
On what condition was Eurydĭce allowed to return to the earth, and how was her return prevented?
Who was Olĕnus, and what was his end?
Where was mount Ida, and why is the epithet *humida* applied to it?
Who was Charon, and what was his employment?
Why did the ancients place a piece of money under the tongue of their departed friends?
What was the end of Orpheus?
Who was Hyacinthus, and how was his death occasioned?
What country was sometimes called Œbalia?
Into what was Hyacinthus changed by Apollo?
What were the *Hyacinthia*, and how were they celebrated?

BOOK XI.

Who was Silēnus?
Who was Midas, and for what vice was he remarkable?
What were the ancient *Orgia?*
What reward did Bacchus promise Midas for restoring Silēnus?
What request did Midas make of Bacchus?
How did Midas become the punisher of his own avarice?
Where is the river Pactōlus, and how are its sands and waters said to have been first tinged with gold?

Who was the god of shepherds and huntsmen?
What was there remarkable in the shape and features of Pan?
What were the Greek *Lycæa* and the Roman *Lupercalia*?
Where did Pan principally reside?
In what art did Pan contend with Apollo?
How did Apollo punish the folly of Midas in preferring the music of Pan to his own?
Why is Apollo sometimes called *Delius*?
How was the punishment of Midas made known?
Who was Ceÿx?
Who was Halcyŏne?
Where was Trachinia situated?
Who was Dædalion, and into what was he changed?
Where is Claros, and to whom was it dedicated?
Who were the Phlegȳæ?
Who was Phorbas, and for what offence was he destroyed?
What disaster befell the ship in which Ceÿx embarked?
Where are Athos and Pindus?
What was the end of Ceÿx?
Why is Halcyŏne called Æŏlis?
Why is the epithet *funesta* applied to Halcyŏne on the death of her husband?
Who was the attendant and messenger of Juno?
Who was Erēbus?
Who were Morpheus and Somnus?
Who were the Cimmerii, and why was it supposed that the habitation of Somnus was in their country?
How does Ovid describe the entrance to the cave of sleep?
How is Somnus described by Ovid?
How was Halcyŏne made acquainted with the fate of her husband Ceÿx?
Why is the goose said to be more sagacious than the dog?
Where is Trachis, and why is it called Heraclēa?
What remarkable circumstance is related concerning the body of Ceÿx, and into what was it changed?
Into what bird was Halcyŏne changed?
What is said to have been the origin of the expression 'Halcyon days'?

BOOK XIII.

Who was Ajax, and what was his character?
Where is Salămis?
Who was Ulysses, and how did he differ from Ajax?
What was the subject of the contest between Ajax and Ulysses?
Where is Sigæum, and what is its modern name?
Who was Hector, and by whom was he slain?
Who were the Pelasgi?
How does Ajax trace his descent from Jupiter?
Who was Achilles?
How was Achilles made invulnerable?
Who were Peleus and Thetis?
By what artifice did Ulysses discover Achilles, when he was disguised in the court of Lycomēdes?
How did Achilles treat the dead body of Hector?
By whom, and in what manner was Achilles slain?
Who was Polyxĕna?
Who was Sisȳphus, and what was his employment in the infernal regions?
By what artifice did Ulysses attempt to avoid joining the Grecian armies?
By whom, and by what means

was the madness of Ulysses proved to be feigned?
Who was Telemăchus?
How did Ulysses revenge himself on Palamēdes?
What was the end of Palamēdes?
Who was Philoctētes?
Who was Nestor, and for what is he celebrated?
Who was Tydīdes?
Why did he leave his country after the fall of Troy?
Where did Diomēdes settle after the Trojan war?
Who were the two bravest chiefs in the Grecian army?
Who was Rhesus, and why were the Greeks anxious to obtain possession of his horses before they arrived at Troy?
By whom was Rhesus slain?
Who was Dolon, and why was he slain by the Greeks?
Who was Helĕnus, and for what was he celebrated?
What was the celebrated *Palladium* of Troy?
What important information did Helĕnus communicate to the Trojans concerning the *Palladium*?
By whom was the *Palladium* taken from Troy?
Which of the Grecian chiefs was generally the companion of Ulysses in his exploits?
Who was Deiphŏbus?
Who was Andromăche?
Where is the island Dulichium?
Why are the epithets *Ithăcus* and *Laĕrtius* applied to Ulysses?
How does Ulysses trace his descent from Jupiter?
Who was Pyrrhus, and what was his character?
Who was Priam, and by whom was he slain?
Where are Phthia and Scyros?
Who was Teucer?
Who was Telĕphus, and by whom was he wounded, and by whom healed?
Where is Lesbos, and what is its modern name?
Where is Aulis?
What took place there?
Who was Agamemnon, and why was he appointed the commander of the Grecian armies?
What cause of offence did Agamemnon give to Achilles in the Trojan war?
What was the end of Agamemnon?
Who was Clytemnestra?
Who was Iphigenīa, and why was she doomed to be sacrificed?
Who was Diāna?
Who was Tyndărus?
Who was Helen, and to whom was she married?
Give some account of Helen.
Who was Paris, and which of the goddesses did he declare to be less beautiful than Venus?
Who was Menelāüs?
What occasioned the celebrated Trojan war?
How came the Grecian princes to unite in that war?
How long did the siege of Troy continue?
In what memorable event did the Trojan war end?
Who was Antēnor, and where did he settle after the destruction of Troy?
Where is Padua, and what was its ancient name?
Who prevailed on the Greeks to renew the siege of Troy, after they had resolved to return to Greece?
Who was Thersītes?
Describe him.
Who was Sarpēdon?
Who was Eurōpa?
What monarch did Sarpēdon attempt to dethrone?
Of what country did he afterwards obtain the sovereignty?

By whom was Sarpēdon slain?
What wounds were esteemed honorable by the ancients?
Who was Patroclus, and to which of the Grecian chiefs was he particularly attached?
By whom was Patroclus slain?
Where is the river Simŏïs, and what is its present state?
Where is mount Ida?
Was there more than one Ajax in the Grecian army?
Of what country was Idomeneus king?
Why did Idomeneus cause his own son to be slain?
In what country did Idomeneus settle after his expulsion from Crete, and what city did he build in it?
Who was Meriŏnes?
To whom were the arms of Achilles adjudged?
Why did Ajax slay himself?
What flower is said to have sprung from the blood of Ajax?
By what means did the Greeks eventually succeed in taking Troy?
Who was Hecŭba?
Where is the Hellespont, and what is its modern name?
Who was Cassandra, and for what was she distinguished?
What was the end of Cassandra?
Who was Astyănax?
Which of the winds is called Boreas?
To whose share did Hecŭba fall in the division of the Trojan captives?
What did Hecŭba carry with her from Troy?
What people were sometimes called Bistŏnes?
Who was Polymnestor, or Polymestor?
Who was Polydōrus, and to whose care was he intrusted by his father?
By whom, and from what motive was Polydōrus slain?
How did Hecŭba discover the murder of her son Polydōrus?
How did she revenge his death?
Who was Polyxĕna, and why was she slain?
Where was the tomb of Achilles?
Who was Neoptolĕmus, and why so called?
Who was Penelŏpe, and what was her character?
Who were the Odrȳsæ?
Into what was Hecŭba changed?
Where is Sithonia?
Who was Memnon?
Where and by whom was Memnon slain?
Who was Antilŏchus?
Into what were the ashes of Memnon changed?
Is there any monument of Memnon remaining?

BOOK XIV.

From whom was Ænēas descended?
For what virtues was Ænēas distinguished?
How was Anchīses saved from the flames of Troy?
Where did Anchises die?
Who was Creŭsa?
What were the two names of the son of Ænēas?
In what country was Ænēas commanded by the oracle to settle?
By whom was Carthage built?
Who was Dido, and how came Ænēas at her court?
Who was Circe, and where did she reside?
Near the mouth of what river did Ænēas land in Italy?
What were the first inhabitants of Italy called?
Who was Latīnus?

Who was Lavinia?
To whom was Lavinia promised in marriage before the arrival of Ænēas in Italy?
Who was Turnus?
What was the cause of the war between Turnus and Ænēas?
How was this war terminated?
Where was Latium situated?
What was Etruria or Tuscany sometimes called?
Who were the Rutŭli?
Who was Evander?
How did he treat Ænēas?
Of what country was Daunus king?
Why did Cybĕle prevent the ships of the Trojans from being burned?
Where is mount Ida?
Into what were the ships of Ænēas changed?
Where did Diomědes come from?
Who were the Achīvi?
What was the end of Turnus?
Of what nation was Ardea the capital?
Into what was the city Ardea changed?
Why is the epithet *Cytherĕus* sometimes applied to Ænēas?
By what was the chariot of Venus drawn?
What was the end of Ænēas?
In what country was the river Numicius?
What deities were called by the Romans *Indigĕtes?*
When and by whom was Alba Longa built?
Who was Silvius?
Who was Alba?
From whom did mount Aventine receive its name?
What was the ancient name of the river Tiber?
Who were the Hamadryădes?
Who was Pomōna?
To whom was the goddess of gardens married?
What was Italy sometimes called by the ancients?
Who was Numĭtor?
By whom was Numĭtor dethroned?
Who dethroned Amulius and restored his throne to its lawful possessor?
Who were the parents of Romŭlus and Remus?
Who was Rhea Silvia?
By whom was Rome founded?
What were the *Palilia?*
Who was Pales?
Who was Tatius?
Of what nation was Cures the capital?
Why did the Sabines make war against Rome?
Who was Tarpeĭa, and what was her end?
Who was the goddess Saturnia?
Why did not Venus shut the gate of Rome, which Juno had opened?
Who were the Naiădes?
Who was Janus?
When was the temple of Janus shut?
Where are the Alps?
Why is the epithet *Martius* sometimes applied to the Roman people?
What was the issue of the war between the Romans and Sabines?
At whose request did Jupiter consent to receive Romŭlus into the number of the gods?
Who was Gradīvus?
Why were the Romans sometimes called *Quirītes?*
What was the Roman *trabea?*
Who was the wife of Quirīnus?
What was Hersilia called, after she was received into heaven?

BOOK XV.

Who was Pythagŏras?

Why is the epithet *Samius* applied to Pythagŏras?
In what country was the city Crotōna?
What were the virtues, which the Samian philosopher principally inculcated?
How did Pythagŏras endeavor to bring his pupils to habits of reflection and self-examination?
Who is supposed to have been the author of what is generally called the Copernican system of astronomy?
What was the astronomical system of Copernīcus?
What was the doctrine of *metempsychōsis*, which Pythagŏras taught?
Why did the philosopher of Samos prohibit his disciples from killing animals or eating their flesh?
When did Pythagŏras die?
Who were the Cyclops?
What was the food of mankind in the golden age?
Why was the goat sacrificed to Bacchus?
From what part of the animal slain in sacrifice did the ancients attempt to discover the events of futurity?
How did Pythagŏras attempt to prove that the soul animated different bodies?
Who was Euphorbus?
Who was Lucīfer?
To what periods of life are the spring and summer compared in the speech of Pythagŏras?
To what seasons of the year are manhood and old age compared?
Who was Milo, and for what was he remarkable?
Why is Helen sometimes called Tyndăris?
Why is Helen said to have been twice carried off by violence?
Who was Thyestēs?
What does Pythagŏras call the proper food of men?
For what was Julius Cæsar distinguished?
In what year was Britain invaded by Julius Cæsar?
What was the end of Julius Cæsar?
Who were the leaders of the conspiracy?
When and where was Cæsar assassinated?
What is the *papyrus*, and where did it grow?
Who was Juba?
Where is Numidia?
Where is the river Cinȳphus?
Who was Mithridătes?
Who was the mother of Ænēas?
By whom was Troy founded?
Who was Iūlus?
Why is Diomēdes sometimes called Tydīdes?
Who was Vesta?
By whom was the worship of Vesta introduced into Italy?
In whose reign was her temple at Rome built?
Who were the Vestal virgins?
What was their number?
What privileges and honors did the Vestal virgins enjoy?
How were those Vestal virgins punished, who had violated their vows?
By whom was the worship of Vesta finally abolished?
Who were the Fates?
What were their names and offices?
What prodigies are said to have preceded the death of Cæsar?
Who was Paris?
Who was Augustus?
Where is Modĕna?
Where is Pharsalia?
What battle was fought there?
Where is Philippi?
What remarkable events happened there?

By whom were the forces of Brutus and Cassius routed at Philippi?
Who was the father of Alexander the Great?
By whom and where was the fleet of Sextus Pompey defeated?
Who was Cleopatra?
To what Roman chief was Cleopatra married?
In what battle were Antony and Cleopatra conquered by Augustus?
In what country was the city Canōpus, and for what was it celebrated?
Whose children did Augustus adopt as his own?
Why was the Capitol sometimes called the Tarpeian tower or citadel?

HEROIDES.

EPISTLE I. Penelope to Ulysses.

Did the Greeks return immediately home after the destruction of Troy?
Why were they doomed to wander about?
How long was Ulysses in finding his home?
Who was the wife of Ulysses?
How did she expect this letter would reach Ulysses?
What is the most easy method of scanning *pentamĕter* verse?
Does a knowledge of Prosody ever assist in determining the meaning of a word?
Give an instance.
Who was Patroclus?
Give some account of him.
Who was Rhesus, and what was the oracle respecting him?
How was Dolon taken, and by whom?
By whom was Troy built?
Who was Irus, and what was his character?
Who was Melanthius?
Who was Icarius?
What did he urge Penelŏpe to do?
How was Penelŏpe afflicted in the absence of her husband?
Whom did Ulysses leave with Penelŏpe?

EPISTLE VII.

Dido to Æneas.

Who was Dido?
Why did she leave her native country?
What city did Dido build?
How did Dido treat Ænēas and his companions when cast upon her coast?
Why did not Ænēas remain at Carthage?
How did the intended departure of Ænēas affect Dido?
What is the object of this epistle?
When is the swan said to sing?
How is *nurui*, in the 27th verse applied to Dido?
Who is meant by *fratrem* in the same verse?
Why is Venus called Cytherēa?
What does Dido say made her believe Ænēas would remain with her?
Who was Iarbas?

Who was Pygmalion, and whom did he murder?
What does Dido mean by *Pygmalionis opes?*
What name, besides Dido, had the queen of Carthage?

EPISTLE X.

Ariadne to Theseus.

Who was Minos, and why did he make war upon the Athenians?
On what conditions did Minus make peace?
What was the Minotaur?
Who destroyed this monster?
Who aided Theseus, and what return did he make?
By what signal did Ariadne endeavor to recall Theseus to the island for her?

EPISTLE XIII.

Laodamia to Protesilaus.

Who was Protesilāŭs, and wha. was his end?
What happened to the Grecian fleet at Aulis?
Who was Laodamīa?
For what purpose does she write this letter?
Who were Iphiclus and Acastus?
What was the *thyrsus?*
Who were called Phylleïdes?
Who was Phylăcus?
Whose sons were Castor and Pollux?
What had Neptune to do with Troy?

FASTI.

Whom does the poet invoke?
Who was Rhea Silvia?
Who was Amulius, and what had he done?
Who were Romŭlus and Remus?
What did Amulius do with Rhea and her infant children?
How were Romŭlus and Remus preserved?
From whom did the Tiber derive its name?
What were the *Palilia?*
Over what did Pales preside?
What did Rhea Silvia dream?
Who was Numītor?
How was Numitor reinstated in his kingdom?
In what way did Romŭlus and Remus determine which should give a name to their city?
Who was Celer, and what orders did he receive from Romŭlus?
Who slew Remus, and why?
How was Romŭlus affected by the death of his brother?

NUX, ELEGIA

Of what does the walnut tree complain?
Why does the walnut tree compare itself to Clytemnestra?
What connection has the fate of Polydōrus with that of the walnut tree?
What is the story of Amphiarāus and Eriphyle?
Who were the Hesperĭdes, and what treasure did they possess?
Of what injustice from its owner does the walnut tree complain?
What marks does the walnut tree leave on those who commit depredations upon it?
What compliment is paid to Cæsar?
How is the tree compared to a malefactor?

TRISTIA.

Where was Ovid born, and how long before the Christian era?
Where is Sulmo?
Of what rank was Ovid's family?
What were the *Quinquatria*, and in what manner was that festival kept?
When did this festival commence?
What was the *clavus*, and by whom worn?
To what rank in office did Ovid rise?
Who was Macer, and of what did he write?
Who were Pontĭcus and Bassus?
When did Tibullus die?
What was the cause of Ovid's banishment?
Where were the victors at the Olympic games crowned, and with what?
Was Ovid married more than once?
Did his wife go with him into exile?
To what place was Ovid banished?
What does Ovid predict of himself?

THE END.

IV